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Religious Communications.

To the Editor of the Christian Observer.

THE name of Bishop JEWELL must be familiar to your readers. Should the *Sketches of the Reformation* which have appeared in your work, continue to be favoured with insertion, they will probably become better acquainted with the religious opinions of that prelate. In the mean time it may not be unacceptable to them to receive some account of his life and character. That which I have inclosed is chiefly taken from a folio edition of the Bishop's works, printed in 1611, and dedicated to King James.

I am, yours, &c.

Q.

JOHN JEWELL, sometime Bishop of *Salisbury*, was the son of *John Jewell*, a gentleman of good family. His mother's name was *Bellamie*. These two lived happily together in the married state for fifty years, residing at Buden, in the parish of Berinber in the county of Devon, where the subject of the present account was born, on the 24th of May, 1522. I pass over the years of his childhood, during which, by the wise care of his parents, and the skill of his teachers, the groundwork was laid of that moral and intellectual eminence which distinguished his future life. His singular promptness and industry, together with his great modesty and ingenuousness, created a strong affection towards him in the mind of his tutor Mr. Bowin. Nor was *Jewell* unmindful of the obligations under which Mr. Bowin had laid him. When he became a bishop, he did not forget him: but endeavoured to testify his gratitude, by kindness and liberality to the surviving relatives of his master.

At the age of thirteen, Jewell having quitted Mr. Bowin, was sent to Oxford, and committed to the care of Mr. *Burrey*, of Merton College, a man of inferior learning, and tainted with popery. It happened, however, providentially, that Burrey could not himself undertake the tuition of young Jewell: and it was therefore transferred to Mr. Parkhurst, afterwards Bishop of Norwich, who made it his care not only to instruct his pupil in useful learning, but to "season his tender years with pure religion." To promote this last object, he frequently took occasion before him to discuss with Mr. Burrey the points which were then the subjects of controversy. He also employed him to assist in carefully collating Tindal's and Coverdale's translations of the Bible, and was so much struck with the acuteness displayed by young Jewell in the course of this work, that he broke out into these words, "Surely Paul's cross will one day ring with this boy."

Jewell had already distinguished himself by his attainments in poetry, and eloquence, when he was removed from Merton to Corpus Christi College. Here also he gave such indications of superior talents, that he was unanimously chosen, in preference to many masters and bachelors, his seniors, to read the Humanity lecture; and the manner in which he executed this office

served to draw many from other colleges to hear him.

The superiority of Jewell's acquirements may be traced in a great measure to his industry. He was indefatigable in study. Even his recreations were calculated to improve his mind, consisting either in instructive conversation with his pupils or with others, or in meditating on the things which he had treasured up in his memory. Nor was he less remarkable for the purity of his life, at an age when few are able to withstand the temptations which surround them, than for the extent of his learning. Mr. *Moren*, Dean of the College, though hostile to his religious principles, was constrained to bear ample testimony to this particular. "I should love thee, Jewell, if thou wert not a Zuinglian. In thy faith I hold thee a heretic; but surely in thy life thou art an angel. Thou art very good and honest, but a Lutheran."

Human nature has been the same in every age. The very name of Christian would once have formed a more than adequate counterbalance for the most useful and virtuous life: *Bonus vir C. Seius, sed malus tantum quod Christianus.* Nor has the spirit which actuated the ancient persecutors of the Church, ceased to operate amid the more general diffusion of Christian light, and the imposing splendour of Christian establishments. VITAL CHRISTIANITY has ever been, and will ever continue to be, the object of the *world's* hatred and scorn; and those whose life and conversation manifest its genuine influence, may lay their account with sharing in its common reproach. *Christian*, it is true, is no longer a term of obloquy. *Zuinglian* and *Lutheran* have ceased to degrade the character of those to whom it may be applied. But the men of the *world* have been at no loss for commodious substitutes. *Puritan*, (though now growing out of date), *Methodist*, *Calvinist*, are now become the epithets, whose cabalistic sound is to destroy the fairest fame, and to render of no avail the most exemplary sanctity, the purest benevolence, the most self-denying diligence, and the most distinguished usefulness. And thus must it ever be. The disciple cannot expect to be above his master, nor the servant above his Lord. As HE was (making due allowance for change of circumstances) so must they be in the *world*, if their conduct be such as becometh the Gospel; for then it will be such as must reprove the iniquity that prevails around them. But let them take comfort. They know the unerring faithfulness of him who hath said, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you FALSELY FOR MY SAKE: rejoice and be exceedingly glad, for great is your reward in heaven, for so persecuted they the prophets which were before you."

During the reign of Henry VIII. Jewell continued to advance in piety and learning, and about the end of it, he proceeded Master of Arts. On the accession of Edward the Sixth, Peter Martyr was appointed Professor of Divinity at Oxford, to the great joy of Jewell, who being eagerly bent on improvement, attended and copied out his sermons and lectures. He also assisted the Professor, with whom he became very intimate, in that tumultuous disputation which was held in the divinity school with Chedsey, Tresham, Morgan, &c. respecting the real presence. During these days of peace, Jewell continued to read lectures both publicly and privately; and was also in the habit of going on foot, at least once every fortnight, to preach at Sunningwell. He acquired great fame about this time by an English oration pronounced in praise of the founder of Corpus Christi College, and two sermons in Latin ad clerum. His eloquence was bold and manly, distinguished by the acuteness and strength of his argumentation, and, considering the age in which he

lived, by the purity of his style. His writings manifest great depth of learning; but he seems to have wisely avoided those rhetorical arts which were the great blemish of the learning of that day.

When Mary succeeded to the throne, Jewell was employed by the university to write a congratulatory letter to the queen. From the complimentary style of this letter it may be presumed that he entertained a hope that Mary would not materially change the established religion. Indeed she had made a promise to that effect, which induced Jewell to prolong his stay at Oxford, till at length the storm of persecution overtook him. He was apprehended, and required, on pain of torture, to subscribe a writing in which some articles of popery were affirmed. Jewell, having no counsellor to advise with, and being overcome with terror, was induced to comply with the demand. "Do you desire," he said, "to see my hand, and how well I can write?" On which he hastily took the pen and subscribed his name. This act, it must be allowed, is a deep stain in the character of Jewell. Let the example which it exhibits of human frailty preserve us from self-confidence. "Be not high minded but fear."—"Let him that thinketh he standeth take heed lest he fall." Such instances, like Peter's denial of his Lord, are mercifully preserved in the records of the Christian Church, as a warning to believers, lest thinking of themselves more highly than they ought to think, they should let go their hold of him whose grace is alone sufficient for their preservation, and whose strength is ever employed to support conscious weakness.

But Jewell's sorrow and contrition for this timid and criminal compliance were deep and abiding: and the confession of his guilt, and his repentance on account of it, were no less public than his unhappy denial of the faith. In a sermon which he preached at Frankfort, soon after his fall, he ingenuously declared his guilt before the congregation: "It was my abject and cowardly mind, and faint heart," he observes, "that made my weak hand to commit this wickedness." And so great was the anguish of soul which he seemed to feel in the recollection of his crime, and so earnest and affecting were his humble supplications for pardon, first to Almighty God whom he had offended, and afterwards to His Church which he had scandalized, that there was not one in all that congregation who was not moved with compassion towards him, and who did not receive him ever after, not only as a most dear brother, but as a messenger of God. "So far was he," observes his biographer, "from accounting sophistry any part of the science of salvation, or justifying any equivocating shifts, which are daily hatched in the school of antichrist."

Happily for Jewell, the dissimulation which his fears had led him to practise tended in no degree to secure him against the persecuting rage of the papists. The intimacy which had subsisted between him and Peter Martyr rendered him particularly obnoxious to the popish party; and he was on the point of being apprehended and delivered up to Bishop Bonner, had he not, that very night, effected his escape from Oxford. It was his intention to have gone to London; but missing his way, he providentially avoided the pursuit of those who had been sent in quest of him, and who but for this circumstance must have overtaken him. He took his departure on foot in a snowy winter's night. The extreme cold, and the fatigue he underwent, however, at length so overcame him, that he could proceed no farther, and he lay on the ground in a wretched and perishing condition. In this state he was happily discovered and relieved by *Bernet*, Latimer's servant. He afterwards quitted England, and repaired to the Continent, which he reached without the means

even of procuring a lodging, and without knowing any one to whom he might apply for assistance. At Frankfort, however, he was so fortunate as to find friends who had quitted England for the same reasons with himself, and by whom he was kindly received. Among these were Horne, afterwards Bishop of Winchester, Sands, Bishop of London, Sir Francis Knowlys, afterwards Treasurer: and with them he continued, till he was invited by Peter Martyr to Strasburgh. Here he met with Poynet, Bishop of Winchester, Grindall, Archbishop of York, and others who had forsaken country, estate, honours, friends, and kindred, for the testimony of the Gospel of Jesus Christ. He lived in the house of Peter Martyr, and assisted him in preparing his Commentaries on the Book of Judges. Afterwards when the latter removed to Zurich, where he had been appointed professor of Hebrew and Divinity, he took Jewell with him.

Jewell, in common with the other English exiles, had hitherto derived considerable assistance from the benevolence of many pious persons in London, who remitted considerable sums for the supply of their wants. But this circumstance coming to the ears of *Stephen Gardiner*, he caused their benefactors to be imprisoned, and stripped of their wealth, and thus stopped the current of their bounty. In the distress to which this unexpected privation reduced the exiles, divine providence mercifully afforded them relief by opening the heart of *Christopher*, Prince of *Wittenberg*, to pity and assist them. The senators of Zurich also, at the instance of *Bullinger*, granted them a liberal and seasonable supply. Nor was this all. *Calvin, Zuinglius, Melancthon*, and all the brightest ornaments of the reformed Churches abroad, shewed them great kindness, daily sending them consolatory letters, and omitting no duty of love or humanity towards them, during the whole time of their banishment. As for Jewell, he spent the greatest part of that period under Peter Martyr's roof; and all the time he could spare from the studies in which he was engaged, he employed in endeavouring to allay, partly by letters, and partly by personal expostulations, those animosities which had unhappily arisen among his brethren, in consequence of a difference of opinion respecting ceremonies and matters of discipline. He earnestly exhorted them "that they should, as brethren, lay aside strife and emulation, especially for such small matters; as they would thereby offend the minds of all good men." And when he met with any who were disposed to complain of the hardships they endured in their banishment, it was his practice to inculcate patience. "We ought," he would say, "cheerfully to bear a part in Christ's cross, and to consider how much better it is with us than with our poor brethren that are enduring tortures in England. Let us then bear awhile: these things will not endure an age."

The time indeed was now near at hand which was to terminate their sufferings. The Church, after undergoing a short but fiery trial, was delivered from the power of its enemies, and restored to more than its former lustre. All who had been exiled on account of religion, on hearing of the death of Mary and the accession of Elizabeth, returned to their native land; and among them Jewell. But I must defer the remainder of this account till next month, having already occupied a sufficient space in your present number.

(To be continued.)

SKETCHES OF THE REFORMATION, NO. XII.

SENTIMENTS OF JOHN BRADFORD RESPECTING PREDESTINATION AND ELECTION.

IN a preceding number of these Sketches, I have given copious ex-

tracts from the writings of Bishop Latimer, the evident tendency of which was to shew, that that prelate entertained views, on the subject of predestination and election, inconsistent with the system of opinions usually denominated calvinistic. An anxious desire to exhibit, with fairness and impartiality, the private sentiments of our reformers on these much contested points, and the hope that the peace of the church may be promoted by such an exposure, induce me now to lay before the readers of the Christian Observer a statement of the sentiments which were held, respecting the same points, by Latimer's fellow-martyr JOHN BRADFORD. Of this eminent servant of God, some account is given in the last number, to which I must refer the reader; only repeating, that *Bradford* had been the chaplain, and continued to the end of life the confidential friend and correspondent, of Bishop *Ridley*.

Bradford was the author of several works, viz. 1. Seventy-two letters, written to various people, while the author was in prison, printed in Coverdale's collection. 2. Ten letters printed in Fox's Acts and Monuments. 3. Complaint of Verity, printed 1559, 8vo. 4. Three Examinations before the Commissioners, and his private Talk with the Priests, with the Original of his Life, 1561, 8vo. 5. Two notable Sermons, 1574 and 1631. 6. Treatise of Repentance, 1622. 7. Godly Meditations, 1614. 8. Holy Meditations upon the Lord's Prayer, the Belief, and Ten Commandments, with many holy and comfortable Prayers, by John Bradford, Martyr, 1614, 24to. In this last-mentioned work are three distinct treatises on the subject of predestination. Of one of these, entitled, "A short and pithy Defence of the Doctrine of the holy Election and Predestination of God, gathered out of the first chapter of Saint Paul's Epistle to the Ephesians," I propose to give a copious abstract; using always the author's own words. A fairer view will thus be obtained of the opinions of this reformer, than a few detached extracts could afford.

Bradford thus expresses himself,

"There is neither virtue nor vice to be considered according to any outward action, nor according to the will and wisdom of man, but according to the will of God. Whatsover is conformable thereto, the same is virtue, and the action that springeth thereof is laudable and good, howsoever it appear otherwise in the eyes of men. Whatsoever is not conformable to the will of God, that same is vice, and the action springing thereof is to be disallowed, and taken for evil, and that so much the more and greater evil, by how much it is not consonant and agreeing to God's will, although it seem far otherwise to man's wisdom. Now the will of God is not so known as in his word. Therefore, according to it, must vice and virtue, good and evil, be judged, and not according to the judgment and reason of any man, or of all the whole world, if all the angels in heaven should take their part. But the word of God doth plainly set forth unto us that God hath of his own mercy and good will, and to the praise of his grace and glory in Christ, elected some and not all, whom he hath predestinated unto everlasting life in the same Christ, and in his time calleth them, justifieth them, and glorifieth them, so that they shall never perish and err to damnation finally. Therefore to affirm, teach, and preach this doctrine hath in it no hurt, no vice, no evil; much less hath it any enormities (as some do affirm) to the eyes and spirit of them which are led and will be guided by the word of God."—"That this doctrine is true, and according to God's plain and manifest word, by the help of his Holy Spirit, I trust so evidently to declare, that no man of God shall be able by the word of God ever to impugn it, much less to confute it."

Our author then quotes the Epistle

to the Ephesians, chap. i. 3—14., after which he thus proceeds. "From these words of Paul we may well perceive every thing affirmed in my proposition. First, that the cause of God's election is of his good will."—"Secondly, that election was before the beginning of the world."—"Thirdly, that election is in Christ."—"Fourthly, that election is of some of Adam's posterity, and not of all. This we may plainly see if we consider that he maketh the true demonstration of it, believing, hoping, and having the earnest of the Spirit."—"Again, in attributing to the elect forgiveness of sins, holiness, blameless living, being in Christ, &c."—"All men have not faith, saith Paul elsewhere; none believeth, saith Luke, but such as were ordained to eternal life. None believe but such as be born of God."—"So that it is plain that all men are not elect, because all men believe not: for he that believeth in the Lord shall be as mount Zion, that is, he never shall be removed: for if he be removed, that is, finally perish, surely he never truly believed."—"Our Saviour plainly saith all be not chosen but few." In the words before written (Eph. i. 3—14) the Apostle declares, "Fifthly, that God hath *predestinated* these, thus elected unto everlasting life in Christ."—"Sixthly, that the end of election is to the praise of God's glory and grace."—"Seventhly, that predestination is not without vocation in God's time and justification:"—"whereby we may see that predestination or election is not universal of all, for all be not justified."—"Eighthly, and last of all, that election is so certain that the elect and predestinate to eternal life shall never finally perish or err to damnation."—"They are predestinate to the praise of his grace."—"Which were not grace, if there were any respect at all of works on our behalf, for then were grace no more grace. If there should be any condemnation of the elect and predestinate to eternal life, it must needs be because of their sins: but where were then the praise of God's grace which is the end of God's election? Shall we not by this means make God's election without an end, and so without a head, and so no election at all, as some would have, further than they elect themselves?"

"Again he sheweth the certainty of salvation to them that be elected, in saying that they may be accepted in the beloved: once accepted and beloved in Christ, and ever beloved; for whom he loveth, he loveth to the end. And God's gifts are such that he cannot repent him of them: and therefore saith Christ, I know whom I have chosen, attributing to election the cause of final perseverance. By which thing Judas was seen not to be elected to eternal life, although he was elected to the office of an apostle."

"He also sheweth the certainty of the salvation of the elect by calling them *heirs*;" and "by saying that they are elect and predestinate to the praise of God's glory, which we should more care for than the salvation of all the world, and which is set forth as well in them that perish and are reprobates, as in the elect."—"Let them tremble and fear that may not away with the glory of the Lord in election and reprobation. Let not their eyes be evil because God is good, and doth good to whom it pleaseth him. Wrong he doth to no man, nor can do, for then he were not righteous, and so no God. He cannot condemn the just, for then were he untrue, because his word is contrary. He cannot condemn the penitent and believer; for that were against his promise. Let us therefore labour and study, cry and pray for repentance and faith, and then cannot we be damned, because we are the blessed of the Father before all worlds. Therefore we believe, and therefore we repent."

Let us then search out "how rich God's goodness is, and will be to his children. This we can never do: but the more we go about it; and

the more we taste his goodness, the more we shall love him, and loathe all things that displease him. This, I say, let us do, and not be too busy in searching the majesty and glory of God, or in nourishing in anywise the doubting of our salvation, whereto we are ready enough, and the devil goeth about nothing else so much as that."—"But as he prevailed not against Christ, no more shall he against any of his members, for they have the shield of faith which quencheth his fiery darts: they praise God night and day: how then should they perish?"—"Nothing shall separate them from the love wherewith God loveth them in Christ Jesus, who saith that it is impossible for them to err finally to damnation, for he is their light to illumine their darkness."—"He saith that he will keep them so that they shall never perish. After they believe, they are entered already into everlasting life. Christ hath set them there already. He hath committed them into his Father's hands by prayer, which we know is sure; and therefore neither death, nor hell, nor devils, nor all power, nor sins, nor mischief, shall ever pull our heads out of his hands, whose members we are: and therefore, receiving of his spirit as we do, we cannot but bring forth the fruits thereof, though now and then the flesh fail us. But the Lord, even our Lord be praised, which is more strong in us than he which is in the world: he always putteth under his hand that we lie not still, nor shall do as the reprobate, whose piety is as the morning dew, soon come and soon gone, and therefore they cannot continue to the end:—cannot—no, they will not if they could; because they hate God and his glory, and therefore all them that seek it or set it forth: whereas the elect love all men, and seek to do all men good in God, suspending their judgments of others, that they may stand or fall to the Lord, and not to them."

I have produced the above passages not as specimens either of convincing argument, or of useful disquisition, but simply as evidence of the real sentiments of an eminent Father and Martyr of the English Church. The question to be considered is not, whether such reasoning be supported by Scripture, and be beneficial in its tendency: on that point there will be much difference of opinion: but whether it does not tend to prove incontestably, that the system of doctrine usually termed calvinistic was embraced by some at least of our reformers, and tolerated by the rest. The use which I wish to make of this circumstance is not to recommend to your readers the adoption of those opinions which Bradford espoused; but to found on it an argument for charity and peace. Let any one compare the language which Latimer has employed, (See Christian Observer, p. 1—6.) in discussing the doctrines of election and final perseverance, with that which I have now extracted from the writings of Bradford, and he will at once perceive that these two reformers differed widely in their speculations on these mysterious points. But do we not admit both to be Christians in the best sense of that term? Or are we disposed to anathematize either of them as ignorant of the Gospel, as a heretic, a schismatic, "an unsound member of the Church," "a dissenter in the Church," or as "guilty of a crime closely bordering on perjury?" For my own part I should have rejoiced had these holy men been silent on such topics, and confined themselves to the exposition of those plain, fundamental, influencial principles, which both of them embraced with equal cordiality; and of those practical results which are the genuine growth of such principles, and which the lives of both so happily exemplified. I should no less rejoice were this course pursued by pious divines of the present day. But as this is a consummation more to be wished than expected, it becomes a duty incumbent on those

who desire the peace of the Church, to lessen, as much as possible, the hurtful effects of religious controversy, by detecting the misrepresentations, and endeavouring to moderate the heat and acrimony, of the parties engaged in it. The extracts which have been produced from the writings of Bishop Latimer will serve to shew, that a man may object to the adoption of the calvinistic system, without being justly chargeable with a deficiency of evangelical light: and those from Bradford,—that a man may adopt that system in its full extent, and yet be an eminently holy man, a sound, useful, and conscientious minister of the Church of England. And the example of both may teach us, that a difference of opinion on such subjects ought not to affect the interests of Christian charity, unity, and concord, either in our own bosoms, or in the Church. Q.

PRACTICAL REFLECTIONS ON MATT. V. 4.

BLESSED, says the world, are the joyful and the gay. Blessed are the rich, the prosperous, and the healthy. Blessed are they who cast away care, who laugh and drink and sing; who are vexed by no earthly calamities on the one hand, and by no qualms of conscience on the other; who dread no devil, who fear no hell, who feel no awful forebodings of a judgment to come, but having passed merrily through life, slip easily out of it without much horror in their minds, and without even a dying groan. Such are the world's happy men. Such is their blessedness. How many songs have been written in praise of the life which has been described, and have been sung with a chorus of joy by many a large company. *But blessed, says our Saviour, are they that mourn, for they shall be comforted.* Our Saviour warns us against the common joy of the world, for it is a joy which shall terminate in sorrow; whereas there is a sorrow which shall as assuredly end in joy. "Blessed," says Christ, "are they that mourn." This may be interpreted first as referring to the afflictions which many pious men endure, while the gay and the thoughtless seem to be free from them. "They come into no trouble," said the Psalmist, "like other folk; neither are they plagued like other men; their eyes stand out with fatness. They have more than heart could wish." While he says of himself, "For all the day long have I been plagued and chastened every morning." Many parts of Scripture speak of the afflictions of the righteous: as for instance, "For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth:" and again, "Many are the troubles of the righteous, but the Lord delivereth him out of them all." The truth is, that affliction and trouble are the means by which God very frequently brings the sinner to himself; while worldly happiness and prosperity are often the portion of those, who possess the most hardened hearts. How many Christians can bear witness to the justice of the above observation of Christ. They were once as gay and unconcerned as their most thoughtless friends are now. They joined in the midnight feast and revelry, and they praised the god of laughter and the god of wine. But while proceeding in this course they were overtaken by some calamity of life, by sickness, poverty, or some bitter disappointments, and the affliction which seemed at first to give the death blow to their hopes, subdued in them the love of this world, and became the beginning of a new life of faith, and hope, and joy, and satisfaction in God. They exchanged therefore a turbulent and heedless joy, which would have soon ended in sorrow, for a sorrow which has led to permanent and real joy.

Butsecondly, the mourning spoken of by our Saviour may be understood as referring to that sorrow on account of sin which the Christian

has felt, especially on his first repentance, and which he continues to feel in the daily exercise of the same grace. The sorrow of which we before spoke, *often* ends in joy, this *always* does, for this is that "godly sorrow" mentioned by St. Paul, "which worketh repentance unto salvation not to be repented of." Repentance is the foundation of all true comfort in religion. And repentance is accompanied with many a distressing thought, perhaps by many a tear, certainly by many a sorrowful remembrance of past negligences and sins: but such sorrow is soon turned into joy, and therefore "blessed are they who thus mourn, for they shall be comforted." Let us not then complain of religion as gloomy, though we should see some pious persons severely afflicted, and also much cast down. They are cast down perhaps only for a time: they may be suffering under a deep sense of their unworthiness, and as yet may have become but imperfectly acquainted with the grace of their Redeemer. A Mary weeping at the feet of Jesus, and even a Lazarus lying at the gate full of sores, are happier than a Dives clothed with purple and fine linen, and faring sumptuously every day. "One in his life time receives his good things, and the other his evil things; but soon the one shall be comforted and the other tormented." "Blessed" then (as our Saviour is represented to say in another Gospel) "are ye that hunger now for ye shall be filled. Blessed are ye that weep now, for ye shall laugh. But woe unto you who are rich, for ye have received your consolation. Woe unto you who laugh now, for ye shall mourn and weep." The laughter of the ungodly is as the crackling of thorns which is soon over; but the affliction of the righteous, though for the present it be not joyous but grievous, afterwards bringeth forth the peaceable fruits of righteousness.

S. P.

For the Christian Observer.

SOME THOUGHTS ON THE DUTIES BINDING ON THE CHRISTIAN IN HIS INTERCOURSE WITH OTHERS.

In all our intercourse with our neighbours, we are directed to one plain simple rule; "You shall do to others as you would they should do unto you." We are referred also to a simple but most powerful principle, "You shall love your neighbour as yourselves." Now the true Christian will endeavour always to speak and act under the influence of that principle, and according to that rule. He will seek therefore the good of his neighbour; and numerous opportunities will probably occur when he may be the instrument of much good to him. He will at least be careful that he do not injure him by his intercourse.

Having laid down these general principles, I shall now proceed to point out a few particulars, in which a Christian will be studious of his neighbour's good to edification.

He will endeavour, by his example at least, to discountenance the practice of *traducing others*. When an absent person is named in a way which tends to discredit his character or reputation, he will immediately set a watch over his lips. He will place himself in the situation of the accused person, and will consider how he himself would wish to be treated were he the subject of accusation. He will regard himself therefore as the guardian of the absent individual. While he discharges the debt which he owes to justice, in expressing his abhorrence of what is really wrong, he will take care, on the other hand, to speak very tenderly of the offender. He will not condemn without sure grounds. He will not hastily or readily join in the condemnation. He will be very slow in believing all that is reported. He will recollect how much exaggeration there is in the world. And he will consider what might be said by the accused person in his own de-

fence. Where he cannot entirely acquit, he will yet judge tenderly, and with a due sense of the infirmity of human nature; and will rather be silent, or turn the conversation to some other subject, than be loud in the cry against his neighbour.

There is a common and sinful practice in the world of *holding up absent persons to ridicule*, in which the Christian will be careful not to join. It is not here intended to forbid good-humoured and innocent reflections on absent friends. There is a way of mentioning their peculiarities without diminishing the regard which ought to be felt for them. But how frequently are a man's foibles placed in so prominent a light, as to obscure his more valuable qualities, and to make him appear so ridiculous, that his influence is diminished, and his character lowered. Here, therefore, it will be necessary to weigh well our words, as the injury we may do in this way is incalculable. It is possible that, with some of the hearers at least, the unfavourable impression which is thus produced, may never be effaced: and if the person who is made the object of ridicule has the reputation of being a religious character, religion itself may be degraded in their esteem by being thus unhappily associated.

It will be allowed, I conceive, to be the duty of a Christian to study to promote his neighbour's real good. But how often is a principle adopted, which is destructive of this end? How often is it made the object *to please him* even at the expence of injuring him? Few things are more seriously hurtful, and yet few things are more common in the world, than *to flatter* those with whom we converse. This may indeed please them: but how will it please them? By gratifying that vanity which is at once their sin and snare. A Christian then will be very cautious in employing complimentary expressions. If he sees another under the influence of vanity, laying wait for a tribute of flattery, he will not conciliate his favour by flattering him. He will please God rather than man. He will consider the future good of the person rather than his present gratification. It is dreadful to reflect how much evil has been done by the prostituting of our speech in the way which is here censured. The most flagitious persons have not only been received into company, but have even been flattered as if they had been guilty of no crime: and though every tongue can be loud in censuring them when absent, no disapprobation is manifested towards them when present. Thus the notions of virtue and vice are confounded; and vice grows bold and hardened, not meeting the shame and contempt which it deserves.

The Christian ought also to be careful, lest by an unguarded method of expressing himself in conversation, he should *countenance and confirm his neighbour in his sins.*

Is a person for instance guilty of excess in *drinking?* A considerate Christian will carefully avoid every expression, which may be construed by him into an apology for his vices. He will not therefore commend, at least without due discrimination, the character of another, who may be addicted to the same pernicious habit; nor will he declaim against being too rigid and precise: for however just his remarks might be when made to a hermit in his cell, or however true the words may be, taken in themselves; they may prove very injurious when applied, as they will be, by the person to whom they are addressed. The same rule holds good with respect to every other vice of our neighbour. It is our duty to consider what is his failing, and to guard against strengthening it. This will not indeed be the way to please him; but *to please* must not be the first and principal object in our intercourse with others, though it may and ought to be a secondary one: *to do real good to our neigh-*

bour should ever be the Christian's first and principal object.

An ambitious prince like Alexander, will undoubtedly at the last day be answerable for a dreadful degree of guilt; but let it not be supposed that he alone will bear the whole charge of it. His courtiers will bear a part. Their discourses cherished in him the love of ambition, and the thirst of glory. They fed the flame which consumed him. In like manner it is to be feared, that every man in a superior station has a circle round him which flatters his vices; and pushes him forward in the career of sin, instead of checking him in it. And none do this so effectually as those whose character, profession, or age, render them respectable. A word from them, not of explicit approval of vice, for that would revolt their principles and feelings—but of extenuation of human frailty in general, or of ill timed commendation even of candour; any thing, in short, which may be brought distantly to bear in palliation of their failings, will have more weight with them than the loudest applauses of the profligate. Such characters, therefore, ought particularly to weigh their words, lest they should be hereafter found to have encouraged sin.

It is not intended to lay down any precise rule with respect to the duty of *reproof*, or to say in what way it may most effectually, and therefore most prudently, be administered. When injudiciously administered, it defeats its own purpose: but still the Christian must remember the command to reprove his brother, and in no wise to suffer sin upon him. He will consider that "he that rebuketh a man shall afterwards find more favour than he that flattereth with his tongue."

There is another evil against which a religious man will carefully guard in his conversation with the men of the world, viz. the *so concealing his true sentiments* as to appear to think in no respect differently from themselves. It is not enough that he does not directly approve of their maxims and ways of thinking. If he studiously is silent when these are advanced; if he indirectly countenance their modes of living and acting, by appearing to fall in with all they say, and by his shewing no disapprobation of their views and sentiments, he will not act the part of a faithful servant of his God.

Every man who goes into company with others, has duties towards them to discharge: to these the Christian will never be inattentive. To his *superiors*, it is his duty, in conversation, to shew respect, "to give honour to whom honour is due:" he will therefore take care to utter nothing arrogant, or unfit for his station. In company with his *inferiors*, it will be his care to manifest a spirit of meekness, and kindness, and that true condescension which does not appear sensible of superiority. In company with *equals*, his conversation ought to convey the ideas of mildness, goodwill, and peace, and to aim, as a branch of Christian love, to communicate pleasure, and to do good to all with whom he associates. It seems superfluous to urge here the duty of avoiding to give in any way unnecessary pain to those with whom we converse. The duty of love and kindness is so binding upon a Christian, that one can scarcely conceive that person to be entitled to the name who can knowingly inflict a needless wound on the feelings of others.

In matters *of trade and commerce*, a real Christian will find abundant cause to guard his conversation. "Between buying and selling there generally wanteth not sin."—"It is naught, it is naught, saith the buyer, but when he is gone his way then he boasteth." In all transactions therefore of commerce, a true Christian will be much on his guard against speaking what is not strictly true for the sake of his own advantage. He will not, in buying, take advantage of the ignorance or necessity of the seller, to depreciate hi

goods; and, in selling, will rather abide by loss himself than deceive his neighbour by an untruth. It may be said perhaps, that if all this strictness were practised, trade could not be carried on. Undoubtedly it could not, as it too generally *is* carried on. One of the sacrifices which a Christian is called to make for the sake of religion, is to give up many opportunities of gain; and it is in such cases that a conscientious regard to the law of God will discover itself. The man who truly fears God will preserve his integrity inviolable, cost him what it will. But even in this life he will seldom eventually be a loser by such conduct. For so much value is necessarily affixed, in commercial transactions, to the principles of the parties; and so much confidence must necessarily be reposed in them; that it will not often be found, that the truly upright will ultimately sustain any even worldly disadvantage, from a rigid adherence to the rules of integrity.

From what has been said, the reader may perceive of how practical a nature is true religion. We seldom open our mouths, but we find occasion for the exercise of religious principle. Those, therefore, greatly err who would confine religion to the Church or the closet. There indeed principles are acquired; but the world is the theatre in which these principles are to be carried into exercise. By meditation and prayer the heart is cleansed; but it is in the ordinary intercourse of society that the Christian's light is so to shine before his fellow creatures, that they may see his good works, and glorify his Father which is in heaven.

In fine, the conversation of Christians should be so regulated that it may "minister grace to the hearers." Let us then guard our words. "Putting away lying, speak every one truth with his neighbour."—"Let all bitterness and clamour, and evil speaking, be put away from us with all malice."—"Lay aside all malice and guile, and hypocrisies, and envies, and all evil speaking."—"Speak not evil one of another."—"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying." J. D.

LETTERS TO A YOUNG CLERGYMAN.

NO. II.

ON MINISTERIAL SUCCESS.

DEAR SIR,

IN my last I endeavoured to shew the importance of proposing to yourself a suitable aim in your ministerial labours. I am anxious that this aim should not be set too low; and I am desirous that you should expect a considerable degree of good to be the result of your faithful exertions. Indeed your exertions will be very much influenced by the expectations you form of the good which they are calculated to produce. If you are persuaded that preaching may become the means of entirely reforming some hearers, considerably improving others, and perhaps of meliorating in some degree the state of all; you will enter upon your ministerial labours with a zeal and correctness, and pursue them with an ardor and steadiness, very different from the cold and feeble attempts of such as expect to produce no effect. Let me therefore direct your attention to *the advantages for doing good* which a minister possesses. Are men rational beings who are influenced in their conduct by motives and arguments? A minister has the important privilege given to him of addressing them every seventh day, and setting before them in the most forcible manner the motives by which they ought to be influenced. This alone is an incalculable advantage. What a mighty engine has the power of haranguing in public assemblies been found in every state to be! Again, have private instruction and kind admonitions in secret a great efficacy on the mind? A minister from his very

office has a ready access to his flock in private; and a faithful admonition from him will be received only as the just discharge of his official duty. Are the seasons of adversity and affliction peculiarly favourable for the introduction of lessons of wisdom and truth? The house of mourning is readily opened to the pastoral call. The minister visits officially the chamber of the sick, and consoles the bereaved and desolate. Are the minds of the young peculiarly susceptible of impressions? It is part of the minister's duty to collect the young of his flock, and to instil into their tender minds the principles of truth and virtue. Is any influence derived from speaking in an authoritative character, and upon subjects which lie peculiarly within one's proper province? This influence a minister possesses, who is set apart for the study of religion, and authorized by the state to be a guardian of morals, and a public instructor in religion. As far, therefore, as external advantages, and the convenience of favourable opportunities extend, it cannot be denied that a minister is amply furnished with the power of being useful. It is hard to conceive how greater facilities of doing good could be communicated, than are already enjoyed by every established minister of a parish.

But these external advantages form a very small part of a minister's powers of usefulness. The *subjects* themselves, upon which he addresses his hearers, are of the highest importance, and possess an intrinsic energy capable of producing much effect, even under many disadvantages of delivery. Whatever can alarm fear, or excite hope: whatever can produce peace, or sooth the troubled mind, he is conversant with. There is a natural correspondence between the state and feelings of his audience, and his topics. They are diseased, and he administers a remedy. They are afflicted, and he comforts them with glad tidings. They are perishing, and he proclaims to them a Saviour. They are frail and dying creatures, and he reveals to them life and immortality. He addresses them in the name of God, and delivers a message from God, which is experienced to be the power of God unto salvation by every one that believeth.

Add further, that an efficacy is attached to the *subject* of his preaching peculiar to itself. It possesses not merely the proper effect of moral suasion, or the natural force of sound reasoning, but a secret influence from which an extraordinary effect may justly be expected. The Holy Spirit will bless the faithful preaching of the WORD OF GOD; and the powerful presence of the great head of the Church will accompany the pious endeavours of his ministers. "Lo I am with you always even unto the end of the world."

Whoever justly appreciates the value of these advantages, may reasonably expect great benefits to accrue from ministerial labours. And in some instances the event has fully justified the expectation. By the exertions of a zealous and judicious minister, notorious sinners have been converted, many exemplary characters formed, and a whole parish has been visibly improved.

I would not however encourage extravagant expectations, or lead you to hope for a greater degree of success than may reasonably be looked for, by every faithful and zealous minister. With all his advantages the pious minister has to encounter very great difficulties, which I would neither conceal nor undervalue. The corruption of human nature and its pernicious consequences,—a stupid and brutal insensibility, a disregard of reason, an indifference to spiritual good, a sordid attachment to worldly things, an insatiable appetite for the pleasures of sense, a decided preference of present enjoyment to future good, however superior:—these, and various other corrupt propensities re-

sist, often with too successful obstinacy, the warmest and wisest exhortations of the preacher.

All therefore which a minister can do is carefully to look to himself, that the blame be not justly imputable to him; and then he must leave the event to God. Now the principal points in which a minister may be blameable are the following:

1. He may not properly employ the external advantages afforded to him. Preaching is the grand instrument by which his success is to be obtained. But preaching implies understanding and attention on the part of the hearers; and of course subjects ought to be selected by the preacher, adapted to excite their attention, and to exercise their understanding. But if the subjects chosen by the minister are too deep and abstruse for the congregation, or too trite and uninteresting; if they are delivered in a cold and drawling manner, or treated superficially and carelessly; if the attention is not at all excited, or if it is fatigued by dulness, perplexed by obscurity, or diverted by eccentricity and oddness; let not the blame be imputed to the people alone, if they do not profit by the preaching: in fact the message of the Gospel cannot be said to have been fairly delivered to them. It is a happy circumstance, that all the impediments to gaining the attention stated above may be easily removed, if a preacher will be humble enough to learn, and wise enough to correct his imperfection. Let every preacher then lay it down as a maxim, that if he does not completely gain the attention of his audience, there must be something amiss in his manner or matter which it is his first duty to amend.

2. But a still more serious defect in a preacher may be a false or imperfect system of doctrine. The minds of men are illuminated and changed by the FULL *exhibition of the truth as it is in Jesus.* The Gospel of Christ is the display of the glory of God, the revelation of the light and purity of heaven; and by the manifestation of this Gospel, the Holy Spirit purifies and exalts the sinful nature of man. But if a minister of Jesus Christ delivers only the cold and imperfect morality of Socrates or Seneca; if he exhibits only the light of natural religion, or enforces nothing more than what was generally known to the pious who lived under the Jewish Dispensation; can we expect that the Holy Spirit should crown his ministrations with success? Would not this be to derogate from the honour of Jesus Christ of whom the Spirit was sent to testify? Is not such preaching a slight put upon the Son of God, who is the light of the world, is constituted the Saviour of sinners, and is made of God unto us wisdom and righteousness, sanctification and redemption? It is not enough, therefore, that what we preach is true, it must be an exhibition of the *whole* truth. No partial representation, not even if it include the most important doctrines of the Gospel, is fitted to build up the Church, and to "make the man of God perfect, thoroughly furnished unto all good works."

3. But a defect equally serious may perhaps be found in the spiritual state of the minister himself. If he is not a partaker of the grace of God, there is little prospect of his communicating it successfully to others. This unhappy defect will manifest itself in every branch of his ministrations. His daily conversation will be worldly, vain, and unprofitable; the subjects which he will choose for his sermons will be uninteresting, abstract, and merely speculative; his manner of delivering them cold and unimpressive, or forced and unnatural, like that of a person acting a part. He will preserve no consistency of graces, or harmony of character. All his labours will be deficient, spiritless, desultory. He will easily fall into errors, and manifest a

proud, contentious, or ungoverned spirit. Though he should be possessed of an excellent understanding, and have acquired a clear knowledge of the truth, there will be something wanting in his views and statements, which will render his discourses lifeless, and diminish their usefulness. There may be nothing particularly censurable in them, and much to commend in point of talent and just remark, but the congregation will be little impressed, and feel a want of something which they may not be able easily to explain, and which has been expressively denominated by the French an *unction*. And, indeed, if the spirit of God is the grand agent in sanctifying mankind, I do not say that he will absolutely refuse to use as his instrument an unholy man; for God often uses the wicked to fulfil his purposes; but surely it cannot be expected, that he will remarkably bless his labours, or sanction his conduct, by the seal of success.

The true Christian preacher is one who feels in his heart all that he utters to others; who is deeply interested in his work, because he loves his God and his fellow creatures, and feels the importance of the truths which he delivers. There is a simplicity and force in *nature*, which *art* cannot imitate. His words therefore coming warm from his heart, naturally address themselves to the hearts of his hearers. He converses with God in secret, and kindles, at the altar of God, a fire which glows in his thoughts and words, and communicates life and ardor to his flock. He speaks with confidence, because he speaks from experience, while he declares the bitterness of sin, explains the mode of being delivered from its guilt and power, and expatiates on the blessedness of the service of God. His feelings are in unison with those of all amongst his flock who are devoutly endeavouring to serve God. And thus, though perhaps deficient in the graces of elocution, though not distinguished for talents or intellect, yet acting in the integrity of his heart, his defects will be greatly supplied, and his imperfections covered, and he will be honoured by God and man as a faithful and useful minister of Jesus Christ.

When I consider how much a congregation will be what their pastor is; ignorant and careless if he is so; enlightened and reformed if he is zealous and holy; I cannot too earnestly wish that you, my friend, may be found upright and faithful, and not have to answer for the guilt of a neglected and corrupt parish.

I am, &c.

S. E.

To the Editor of the Christian Observer.

In a late number of the Christian Observer there is a letter signed "A Christian Parent," the writer of which requests to be instructed by you, or by some of your able correspondents, respecting the best means of impressing the minds of children with religious truth. I should have been much gratified had this request been complied with; for I also am much interested in the solution of the difficulty proposed by your correspondent. As it has not, permit me to recommend to his perusal, and to that of all Christian parents, Doddridge's Four Sermons on the Religious Education of Children; the third of which contains, as I think, a very full and excellent answer to the Christian Parent's anxious enquiry. It treats upon the best method of conveying religious instruction, and enlarges on the duty of giving this instruction plainly, seriously, tenderly, and patiently. Should my recommendation of this work appear to you to be just, let me request you to signify your sense of it by inserting these lines. If not, you will of course exclude my letter from your miscellany.

I am, yours, &c.

A CHRISTIAN MOTHER.

MISCELLANEOUS.

ON FLATTERY.

(Continued from p. 220)

THE *second* position which this essay was intended to maintain is this, that men are often much pleased, and therefore may be much injured, by flattery, even when they know it to be such.

It will be expedient particularly to explain this position. Nothing, it will be allowed, is more common, and, in many cases, nothing can be more correct, than to suppose that a flatterer is dangerous, only because he is not known to be a flatterer; that when his motives are unmasked, his power is gone; that the language of adulation can be ensnaring only while it is mistaken for the language of sincerity. But it seems likely that adulation has often subtilty enough to ensnare, even after it is detected, and that men may be not only gratified, but in a sense *deceived*, by what they, at the very moment, know to be merely *mouth-honour*.

It will be necessary to keep in view, that we assert the flattery to operate *even at the very time* when it is known to be such. In a looser sense, it very frequently happens, that we are seduced by flattery, of which we are aware. The art of the sycophant may be so consummate as to steal away from us our prejudices against him, and, in spite of our suspicions, to persuade us that he is no sycophant. But here, we cannot properly be said to be seduced by what we know to be flattery. We *knew* it, but have forgot it; we believed it, but have now suffered ourselves to be convinced of the contrary.

There are other cases also, in which we may be inaccurately said to be pleased with obvious flattery; but which I do not here consider, because the pleasure in those cases does not arise from the flattery, that is, from the gratification of vanity, but from collateral causes. An elderly bachelor, who sits all day wrapped in flannels, and counts an annual income of £10,000 Leeward-Island currency, is watched with the most assiduous care by a legacy-hunting cousin. He perhaps perfectly understands the language of all this behaviour, and is aware that the flattery is in fact paid to his hogsheads of sugar and puncheons of rum; but he finds this interested attendant a very convenient tool, and delights in him as he delights in his cloth shoes and gouty chair. He accepts the pretended love for the sake of the real obedience.

Farther, it is conceivable that a vain man may be pleased with a compliment which he knows to be insincere, as he is pleased with building castles in the air, in which he imagines himself to be a king or a Newton. He is aware, in both cases, of the delusion; but finds it so pleasing to associate the idea of *self* with the idea of any sort of superiority, that he chuses knowingly to indulge the dream. I cannot pretend that I believe this to be a common case, and therefore have merely stated it as "conceivable."

Many other cases may be feigned, in which we shall be pleased with evident flattery, not as flattery, but for some collateral reason; but these have no reference to the position here maintained, that *our vanity may be really gratified by compliments, which we at the same time know to be no deeper than the lip.* I do not mean to deny, that the natural tendency of detected flattery is to disgust us; but simply to affirm, that this disgust may sometimes be conquered by a feeling of pleasure and complacency. Perhaps this cannot directly be proved, but the observer

of common life will probably not find it very difficult to discover examples of the principle; not to say, that we may possibly trace it in ourselves.

Suppose, for instance, a humble farmer to wait upon his landlord, and to be admitted to the breakfast-parlour. He soon enters upon a round of coarse compliments to his host, and particularly to 'his honour's bairns' who surround the table. 'His honour' easily sees through the thin disguise; he knows that his honest friend wishes for a renewal of his lease on easy terms; but yet he wears a smile of complacency.

Characters, noted for *smooth speeches*, always make their way through society better than those who, under the appearance of bluntness, are known to conceal the most warm philanthropy.

An eastern tyrant is always surrounded with the most slavish obedience, and the most extravagant adulation, and he is always pleased with both. A good reason can be given why he should be pleased with the obedience, as it is a source of solid comfort to him; but the adulation is not attended with the same benefit, and therefore must be pleasing in itself. Yet a man of understanding cannot fail to be convinced of its insincerity.

The sycophants of Dionysius, the tyrant of Syracuse, actually licked up his spittle, declaring it to be sweeter than nectar or ambrosia. After every allowance for the intentional extravagance of this hyperbole, it seems likely that these men really professed to find extraordinary pleasure in this surprising piece of obsequiousness; and Dionysius could hardly believe them to be sincere; yet Dionysius was undoubtedly pleased.

If these illustrations shall be admitted to make it probable, that men may be flattered by what they know to be flattery, it is a curious question, whence does their delusion in this case arise? And if any natural account can be given of it, the fact itself may be the more readily believed. There are two reasons which may perhaps be assigned for this phenomenon, although I am not sure, that they altogether explain it; but I will state them as they occurred to me.

1. A man, who perceives himself to be flattered, naturally presumes that the flatterer would not altogether praise him for imaginary excellencies; and he therefore instantly gives himself credit for deserving to be complimented, though not perhaps with so high a compliment as he has received. In this there is evidently some reason, as most compliments, however extravagant, are founded on truth. No degree of vanity, for instance, could induce a dwarf to receive, without indignation, a compliment upon his "gigantic size." As a flatterer, therefore, generally contents himself with exaggerating some excellence really possessed by the object of his bounty, men claim the right of appropriating to themselves a part of the commendation bestowed upon them even by the most notorious proficients in the art of adulation; and the more profuse the adulation, the more do they take the liberty of appropriating.

Still, though it is likely that we actually possess a degree of that excellence, on the possession of which we are congratulated, still we deceive ourselves in estimating that degree. If we are assailed by evident flattery, we know that we must reduce something of the eulogy, before it will fit us; but the quantity of the reduction is left to our own conjecture, and self-love will very seldom reduce enough. At any rate, even if we reduce to the proper point, we attach too great a value to what remains; we dwell upon it, cherish the idea of it, and become self important; and this, let us recollect, is as truly vanity, as it is vanity to plume ourselves on qualities which do not pertain to us.

It may be remarked here, that it is not always necessary for a flatterer

to consider what good qualities we really possess; he may be satisfied with knowing what we *think* we possess. "If he be a cunning flatterer (says Lord Bacon), he will follow the arch-flatterer, which is a man's self; and wherein a man thinketh best of himself, therein the flatterer will uphold him most." Unhappily, Lord Bacon understood this art but too well; and to shew how excellently he could put in practice his own rule, we have only to read his monstrous and ridiculous compliments to poor Queen Elizabeth on her personal beauty, of which she had about as little as she gave herself credit for possessing much. I transcribe the passage literally *, only giving the extracts from Virgil out of a translation.

"For the beauty and many graces of her presence, what colours are fine enough for such a portraiture? Let no light poet be used for such a description, but the chastest and the royalest:

"Of her gait;

'*And her majestic port confess'd the god.*'

"Of her voice;

'*In more than human sounds she spoke inspir'd.*'

"Of her eye;

'*And breathes immortal spirit in her eyes.*'

"Of her colour;

'*So looks the beauteous ivory stain'd with red.*'

"Of her neck;

'——————*Her neck she show'd*

'*That with celestial charms divinely glow'd.*'

"Of her breast;

'*Close, in a knot, her flowing robes she drew.*'

"Of her hair;

'*Her waving locks immortal odours shed,*

'*And breath'd ambrosial scents around her head*'."

What a strange tribute from one of the profoundest and most eloquent philosophers that ever wielded a pen, to one of the greatest and most ill-favoured sovereigns that ever sat upon a throne!

I would, on the whole, then submit, that the gratification which is sometimes felt at hearing what is perceived to be flattery, arises partly from the cause I have mentioned. But this cannot be always the cause; it will not account, for instance, for the alacrity with which Dionysius imbibed that odious piece of adulation that has been before mentioned. Dionysius could not possibly believe any part of this adulation to be founded in fact; for how could even the most absolute and most intoxicated tyrant ever approximate to the supposition, that his royal glands had really the power of secreting nectar?

2. The second cause seems to me to be, that men are flattered with what they know to be flattery, because they are pleased with finding that they are *thought worth flattery.* Unless the flatterer is plainly actuated by a *malus animus*, unless he is flattering them with an evident view to expose them to the derision of others, or to entice them into some danger, they presume that he is really doing them homage in one sense, though not exactly in the sense in which he professes to do it. Who would waste compliments on those upon whose favour he did not set some value? This supposition, it is plain, turns the *particular* flattery into what we have before called *constructive* flattery; the particular compliment is in itself worthless, but it is considered as an index of *general* respect on the part of the flatterer. It operates, therefore, exactly as we have before shewn constructive flattery to operate.

It has already been once or twice remarked that obsequiousness, even when perceived to arise from interested motives, may yet be pleasing, because it is a convenient tool. But we may now observe, that, though this is true, yet the pleasure will very rarely stop at this point. There is

* Discourse on Queen Elizabeth.

something very captivating in the idea of being worshipped, even though the incense be not that of the heart; the object of it will be apt to say with the tyrant, "They are welcome to hate me, if they will only be afraid of me," and will exult in conscious superiority.

With respect to court-flattery, indeed, some distinctions are to be made. The evident and open *extravagance* of the titles usually conferred on the Turkish and other eastern monarchs, cannot fairly perhaps be brought as an instance of such flattery as pleases, though understood to be flattery. Such titles as *King of the Universe*, *Shadow of God*, and others equally absurd and equally blasphemous, being *habitual* appellations, are generally, I should suppose, construed to mean nothing more than *absolute power*. They are annexed to the name of the Sovereign, as the jewels are annexed to his diadem, and a canopy to his throne. They can hardly therefore be supposed to indicate an intention of deceiving on the part of those who use them, and who mean them to be translated according to their standard sense. But in a more extended view, it must be owned, that all the state and ceremony which surround a tyrant may be called flattery; and all who contribute, by either speech or actions, to support them, may be regarded in the light of parties to deliberate deception: and in this case, if we suppose the general intention to be perceived by a sagacious despot, the case will undoubtedly come under the rule which I am here endeavouring to maintain.

Yet after all, there is, in despotic courts, an infinite quantity of *particular* adulation; which delights a weak monarch, because he believes it; and delights a sensible one, because he sees it to be extorted, and swells with the idea of conquest. Juvenal introduces a fisherman making a present of a huge turbot to Domitian, and assuring the Emperor that the fish was destined for him by heaven, and (as he says) that "it was, of itself, determined to be caught." *Ipse capi voluit.* "What could be more palpable (proceeds the poet) than this compliment? *Yet the Emperor's crest rose;* for nothing, however flattering, can be said of absolute power, which absolute power will not believe." This is certainly a fine sentiment; but it is exemplified only in the case of weak monarchs. Had the fisherman been addressing Julius Cæsar, probably *his* crest also would have risen; but it would not have been because he believed the assertion. In truth, it cannot but be observed that all those *habitual* titles of impious adulation which we have mentioned were once new; and that when new, they came under the denomination of particular flattery; and though probably perceived to be such, were yet encouraged.

It will, however, be a mistake to imagine that this subject belongs only to courts and kings. It belongs to ourselves; because it shews the amazing skill of the human heart in the science of self-deception. Whether I am correct, let the reader judge; but I cannot help thinking, that there is hardly one of us who has not, on some occasion or other, exemplified in his own person one or both of the two principles which have been described as making obvious flattery grateful to the palate. There is much, far too much, flattery in common life; and almost every man must have, at some time or other, perceived himself to be the object of it. He has, perhaps, in these cases, been disgusted; but has not disgust silently given way to a feeling of satisfaction? Possibly he congratulated himself on the temper with which he bore so great an insult; while, in reality, he was pleased, because he thought it only an apparent insult: thus doubly deceiving himself, when he imagined himself to be most undeceived, and finding *in the lowest deep a lower deep*

of delusion. But whether this be the true account or not, and whether the whole of this essay be correct or completely incorrect, authority that cannot be disputed has pronounced, the heart of man to be *deceitful above all things;* and, if we really defer to this authority, what remains but that we apply to Him who is both the *searcher* and *purifier* of hearts, to "cleanse the thoughts of ours, by the inspiration of his Holy Spirit?" α

To the Editor of the Christian Observer.

SIR,

ALTHOUGH the general title prefixed to the following papers may be censured as arbitrary and indeterminate, and inapplicable to many of the subjects brought under discussion, I have been compelled, in this instance, to sacrifice distinctness to brevity. *The World As It Is*, is selected from a correspondence preserved with some interest in my domestic archives; and in transcribing the enclosed extracts, their original form has been retained, omitting however several passages of a private or local character.

Should the principles advanced and illustrated in Arthur's Letters accord with those of the Christian Observer, I plead for their admission into your miscellaneous department, and, am, SIR,

Yours, &c.

AN ANTI-SECULAR PHILOSOPHER.

THE WORLD AS IT IS.

NO I.

———Decipit
Frons prima multos; rara mens intelligit
Quod interiore condidit cura angulo.

——As I climbed the steeps of life, *The World,*—for such I have since learned the pageant really was,—began to open upon me. Viewed from the heights of youth and inexperience, it resembled, (to borrow an elegant and apposite comparison,) a distant landscape sun-gilt. The whole scene appeared to glow with increasing beauty, and splendor, and joy. But the person appointed to superintend my education, endeavoured to persuade me, that the wide expanse below was obscured by vapour and exhalation. I heard, however, his lectures with incredulous contempt, and attributed my preceptor's unaccountable insensibility to defective vision. Had he told me, that the prospect was indeed illuminated by the full blaze of the solar effulgence, but that an impalpable cloud might dissolve at once the magic vision; had he apprized me, that the innumerable objects discernible from the eminence I then occupied acquired an unreal interest from their distance and consequent indistinctness: had he forwarned me, that when I should descend into the plain, and examine those objects nearly, the greater part would surprise and disappoint me, or even create disgust by their homeliness and offensive qualities, he had gained a more attentive ear. But he commenced at the wrong point: he contradicted the evidence of my senses: he never laboured to exercise and inform my understanding; never taught his pupil to anticipate futurity, nor elevated his mental sight above the horizon that bounded the subjacent prospect to regions far above, beyond the situation of that source of material light which the glory of its Creator "darkens with excessive brightness." * * * * * * The interval between my leaving the university and entering upon my present profession was passed at the country residence of a gentleman, whose intelligence and mildness of manners persuaded me to forget that he was one of those whom the generality of his neighbours pitied and almost neglected, as perverted by the wild notions of what they denominated a too severe religion. Mr. M. was indeed my maternal uncle; and the veneration I bore to the memory of my mother taught me to regard him with an appropriate degree of affection. Yet I evidently saw, that he commiserated my practical con-

tempt of the principles inculcated by his sister during the ductile periods of childhood and early youth, and I occasionally thought, that I discovered in him a wish to supply the place of an instructor now no more, but that he anticipated on my part a rude and ungrateful repulse. However, his conversation and habits I admired, in spite of his inflexible attachment to the religion of my parents, and his not unfrequent hints of the delusive character of that *world* which I now found to be so fascinating. Some time elapsed before these hints were expanded into regular discussion.

I shall not detail the trivial circumstance which one rainy morning extorted from me the abrupt enquiry, 'And pray, Sir, what *is* this *world* that you speak of? You know that I am very fond of *definition*.' My uncle was evidently startled at the question; which, as he rightly guessed, resulted more from an irreligious petulance, than from any desire to arrive at truth. He paused for some minutes, and betrayed an embarrassment which richly gratified his companion, for now, thought I, I shall easily prove that Mr. M— is a man of sense in anything but his religion. At length he interrupted the silence by observing, but with unwonted deliberation, 'Although *the world* as a moral term be not absolutely undefinable, it is yet difficult, and perhaps impracticable, to compress its import into the ordinary space of interpretation. Any limited definition of an expression designed to convey an idea so vast and complicated must necessarily be indistinct and unsatisfactory.'—'Your reply, Sir, leaves me just where I was. You tell me, as I anticipated, the extreme difficulty of definition. I take the liberty of repeating the enquiry. What *is* this world that you speak of?' Mr. M—, instead of hearing this repetition, proceeded with his speech by continuing thus,—'Besides; *were* its explanation condensable, the meaning of a phrase used with such various ambiguity, and connected with the passions and interests of mankind, is determined by the character and immediate view of the person employing it.' Another pause ensued. 'It would be absurd to suppose, for instance, that a Carthusian and a man of pleasure would annex the same interpretation to a term which intends what the one has eternally forsaken, or professed to forsake; and the other esteems as the abettor and guardian of his profligacy.' I began to be impatient, and once more moved the original question, for I determined to nail down my antagonist to the point. 'By the *world* then,' said he, 'I mean—but stop, let us consult Dr. Johnson.'

I skipped across the library to reach down the second volume of the Dictionary; and with the eager dexterity of mischief soon found the term under discussion. Mr. M. ran his finger down the page, 'I must apprize you,' he observed, 'that I understand the expression in its moral sense.'—'Agreed, Sir: you intimated this before.'—My companion proceeded: 'The dictionary affords only such general information of the subject in hand as confirms what I advanced respecting the indistinctness of definition in cases like the present: for though the author very correctly interprets the *world* to mean sometimes *the manners of men*, sometimes *a secular life*, and so on; yet, without any disparagement, Arthur, to your abilities, I am certain that from such interpretations as these, you can collect no shapely idea of the world. You might as well expect to be able to calculate eclipses by knowing that astronomy is a science teaching the knowledge of the heavenly bodies.' I was too ingenuous to deny the truth of my uncle's assertion, and confessed that the greatest master of the English language found, and left me, in ignorance.—'Were you familiar with the philosophy of revelation,'—my conscience awoke as he uttered that word *Revelation*,

—'you need not search for the genuine import of an expression frequently used by the sacred writers, in the pages of a critic. But however,' continued my friend with an encouraging frankness, 'if you really wish to pursue the enquiry, my assistance is much at your service.' I thanked him; and as a glance at the window forbade a ride, I found there was no honourable way of escape. 'Suppose, Sir, you first tell me what the world is *not*.'

—'*The world* then does not intend the planet we inhabit, with its contents and produce; because, as I need not inform you, passive matter has no moral capacity. Inanimate nature is, in itself, neither good nor evil.'

'It is sometimes the cause of good or evil.' I wished, you observe, to harass the enemy's march.

'No; it is sometimes the instrument. Man may render it the organ either of benevolence or mischief; as for example, he may employ the same metal to relieve the indigent and to fee the assassin.—Neither does the world signify all mankind, because among them are those (here I must avail myself of scriptural phraseology,) who are pilgrims and strangers upon earth.'

'All this,' I replied, 'I must allow; not however without observing, that where the subject touches upon divinity, I am quite at sea.' At these words Mr. M. paused; and I could read in his manner the opinion he entertained of the person he was addressing. 'My dear Arthur; I believe then that here our discussion must terminate; for the subject is so essentially connected with divinity, that if you interdict *its* interference I shall scarcely know how to proceed; for after all, the only standard on this point is the Bible. But still, if I adduce the authority of the Scriptures to confirm the opinion I hold of *the world*, the views they may afford to substantiate that estimate are couched in language as vague and unsatisfactory to one of us, as that already employed. I do not recollect, that the Scriptures anywhere furnish a formal definition of the world: they rather unfold its principles, lay bare its character, and describe its actual and permanent state. When St. John, for example, speaks of the world in contradistinction to the genuine converts to Christianity, he says that it LIETH IN WICKEDNESS.'

'True, Sir; I have heard the passage; but the question is, whether mankind at *this* period are obnoxious to the character here implied. St. John wrote in the first century, since which æra many civilized nations have embraced the Christian faith; and our own quarter of the globe is thence denominated Christendom.'—'*Denominated:* certainly; but I insist that the world is essentially the same it ever was since the loss of Paradise. And if, as some geologists imagine, the surface of the earth was considerably altered by the deluge, or has since been partially affected by the operation of volcanic fires and other phenomena, its *inhabitants* are the posterity of an apostate ancestor. The second Adam did indeed appear, and founded the Church now bearing his name, and dispersed over a large portion of the world. But what then? your insinuation would go to prove, that because the European continent is by courtesy called Christendom, that therefore it is Christian; and the next consequence is, that France the land of rapine and blood, the scourge and terror of its neighbours, does yet march to pillage and massacre under the banner of the cross. All this is a contradiction so self-evident, that I am convinced your opinion of the spiritual state of Christendom must be henceforth qualified.' There could be no reply to this; so I was compelled to bound back to my former ground with, 'but still, Sir, I want a definition of the world.'—'If,' said my uncle, 'you *will* urge me to make another fruitless effort, I interpret *the world* to mean, those of mankind whose system of conduct is the

growth of selfish principles, and hostile to their eternal interests. And now, Arthur, what are you the wiser?' He added—'and a miserable world it is!'

'Miserable!' I exclaimed, 'it has never been so to *me*.'—'Yes; it has a natural tendency to produce present and final wretchedness; and your inability to discover this tendency, is a proof of its address in hiding its genuine character. I may say to you, with a little alteration, what the perfidious Gloucester said to the young Prince *:

"The inexperience of your years
Hath not yet div'd into the world's deceit;
No more can you distinguish of a man,
Than of his outward shew, which, heaven knows,
Seldom or never jumpeth with the heart."

Believe me, Arthur, the world is an assassin, who in carnival time steals behind his victim in the dark, and with a fatal dexterity buries a stiletto in your bosom before you suspect his approach. If you have not found the world miserable, this is, because you have seen only its gaieties, heard only its flatteries, and been busied only with its graver pleasures. A young man entering into life is dazzled with external glitter and glare; not knowing that it is the world's interest and aim to decoy him into its servitude; to effect which it will never mingle alarm with allurement. It slakes his thirst with wine of a delicious flavour and offered in a golden goblet: but there is an infusion of poison, and neither the costly vase nor the taste of its contents can convert the mixture into a salutary beverage. Could I unveil the mournful realities which the world conceals from its inexperienced votaries; expose the disappointment and remorse which *they* feel whom it has duped and deserted; lead you to their couches when their eyes are closing upon vanities they once idolized; —could you witness their agonizing conflicts with death, themselves unsupported by any solid expectation of future repose; your *judgment* might at least be somewhat convinced, that the hope of a worldling must terminate in eternal despair. Unless we regard the present life as a state of preparatory existence to a state now invisible, or dimly discovered because of the weakness of our eyesight, we are building upon a quicksand.'

My friend's discourse made me thoughtful; but my anxiety to disprove what I wished to disprove because of its disheartening tendency, impelled me to reply, 'Things may be as you state them; but is *my* hope the hope of a worldling?'—'Arthur; I did not mean to be personal,—but if a conviction of your interest in the subject induces this enquiry, I have only to ask, what is the specific object of your life, the source of your gratifications and disquietudes? *Some* object you *must* have, though probably what that object is, you have never distinctly enquired.' I was much more embarrassed by this pointed enquiry than Mr. M— was, when I bolted upon him for a definition of the world. But he did not imitate his nephew by triumphing in my confusion. He paused for an answer, and then continued, 'There *can* be but two objects of human pursuit, this world or the next. Which is yours?'—'Why, my dear Sir, your enquiry involves an accusation: it implies, (for I perfectly know your opinion of my religion,) that my general conduct results from no sound principle. Now what is the evil attached to a person entering upon a reputable profession?'—'You are not answering my question; I asked, what is the specific object of your life?' A silence again ensued; but I determined, if possible, not to beg for quarter. I rallied my disordered forces; I declared that it was my intention to be regular in my profession, and temperate in my recreations with a view to happiness.

* Richard III. Act 3.

But my companion wanted to know what description of happiness I meant. 'Why, Sir,' I replied, 'there is no entering into detail: happiness is a comprehensive expression; comprizing every source of satisfaction: all that a man can wish.'—'Happiness,' said my friend, 'is a term so very equivocal, that I must not venture to define it: its signification, like that of *another term*, depends upon the character and views of its employer. If it mean approach to a desired object with consciousness of progress, we are as much in the dark as ever; for then the question is, what *is* that desired point?—But what is to be the *source* of your happiness?' 'The just expectation of prosperity.'—'And what its consummation?'—'Prosperity itself.'—'That is, secular success.' With some hesitation, but with pure truth, I pronounced, 'Yes.'—'Then,' added my companion, 'the object of your life is *the world*: for *that* you are to labour:—your hopes are to arise from the prospect of its favours; your anxieties from the dread of its frowns.'

I scarcely understood my friend's drift. The conversation was utterly lost upon me. It was a new thing to be set about enquiring what was the final object of my course of conduct. I had read the classics, amused myself with the sciences, had never stood idle for want of employment. I had divided my time between sober business, and rational pleasures; but stretched not my thoughts forward into future days, never anticipated the close of life, nor looked into eternity. I certainly had no precise object in view. An indistinct desire of reputation and opulence had occasionally darted into my mind; but its continuance was interrupted by the books or company of the hour. I trod the beaten tracks of the world without enquiring whither they led, and where they terminated. I lived as many others, an infidel in practice; in theory, one who allowed (if indeed the subject were ever canvassed,) that the evidences of Christianity were too forcible to be formally resisted. I was no libertine, no idler. My propensities were of another cast. During my residence at college I associated neither with profligates nor loungers; and was never surprised into a riot. Yet all this while I lived WITHOUT GOD IN THE WORLD. No spiritual idea traced on my heart the rudest outline of principle. My religion was a quiescent opinion; not a principle incorporated in the soul, and operative in thought and action. Embarked on the ocean of life, I was borne down by the confluent tides of selfishness and secularity; and, driven on rocks and quicksands, had made shipwreck and perished, had not He interposed whom the winds and the sea obey!

Do not, Sir, accuse me of violating the sanctuary of the grave, by declaring in this place my conviction, that the mode employed by my parents, when my mind first began to unfold itself, to arm me for combating an enemy familiar with conquest, was in its own nature strangely ineffective. Should this conviction tend, in your estimation, to stain the memory of persons still canonized by filial affection and reverence, no opinion can destroy the justice of that conviction, however it may determine the propriety of its present enunciation. You will understand me when I ask, could I reap instruction from remote allusion, from obscure illustration? At that immature age the subject of such reference made no definite impression.—But I deviate from my plan. It is the design of this correspondence to give you some idea of the method used by Mr. M— to convince his visitor of the true nature of that world into which he had just entered * * * * *.

(To be continued.)

To the Editor of the Christian Observer.

I AM willing to flatter myself that many of your readers have long been anxiously enquiring what is become of their old friend the Country Gentleman (I begin not to relish the appellation of Country Squire quite so well as I have done); and that their apprehensions that I am dead and buried have not been unaccompanied with lively regret. I am happy to inform them and yourself, that I am alive and hearty. My silence has not been without reason, for I had nothing to communicate. In spite, Sir, of my most diligent and persevering exertions, I found it impossible to make any thing of the prosecution for that sermon about Nimrod. Some of my witnesses had been asleep during its delivery; and were unwilling to testify what they had heard in that situation. Others had been thinking of something else, and had heard nothing at all. Others said they remembered the whole very well. But when my Attorney came to examine them, their account was either so confused, that no sense could be collected from it; or, when it was intelligible, it was contradictory. My Counsel too, strange as it may seem, demurred when I had told him my story; and at last said plumply, that he did not think the words were actionable. My patience, which had been severely tried by preceding disappointments, was exhausted by this declaration. I drove the lawyer out of the house as a confederate of the Rector's; and I assure you that I have since thought myself fortunate in not having had any hunting-whip at hand. I solemnly aver, and for the sake of my character am extremely solicitous to satisfy you as well as all your friends, that it was solely in consequence of finding the attainment of my object impracticable that I was at last persuaded to save my money, and desist. My temper I certainly did not save. I inveighed on all occasions against the Rector in terms which, much as they fell below my conception of his deserts, were as strong, I believe, as my mother tongue could supply. And I rode every Sunday to a church three miles distant; by which means I secured myself from hearing him preach at me again, and gained a pleasant gallop into the bargain. The clergyman of this church was recommended to me as a good companion, and as the first man in the neighbourhood to flush a woodcock. He often asked me to dine with him: and having plenty of time to entertain his guests (for he had no afternoon prayers), would keep me till late in cheerful conversation. Sometimes he interested me by details of a long fox-chase: sometimes by narratives of the success of a quail-pipe of his own invention: sometimes by explanations of his mode of stuffing lapwings for lures, or pickling minnows for baits. He was very humorous also in his accounts of the awkwardness of the Volunteers at their exercise; and of ridiculous mishaps which befell them. Not that he was an enemy to volunteering. He was a true church and king man: and so far from discountenancing the corps, that he intended to have taken the command of it himself, had not a half-pay Lieutenant, recently domesticated in the parish, insisted on his own prior pretensions. The drill always took place on the Sunday morning: and began at the same time with divine service. This time he thought much better than any other: for he laid it down as a position which must be admitted by all considerate men, that if the corps did not exercise in church time, it must exercise either before or after. "Now," said he, "if it should exercise before, the men will be fatigued, and cannot come to church afterwards. And if they were to come, they would be so hot and so sleepy, and would have their heads so full of trumpeting, and wheeling, and priming, and firing, that they would pay no sort of attention to

me—And if they were to drill in the afternoon; what with cleaning their arms and brushing up their accoutrements and preparing themselves by a hearty dinner, they could not have any leisure beforehand for public worship. So it is much better for them to think of one thing instead of two: and to second the wishes of the legislature by making the most of Sunday. Besides," added he, "Papists beyond sea make no difficulty about such things, nor about playing at cards on Sundays: and why are we to be more superstitious than they?" Indeed he could not bear persons who intimated an opinion that it might have been as well to select a week-day for drilling. He told me with great delight and triumph how he had silenced a Scotch apothecary of the place, who had shewn himself of that way of thinking, and had boasted of the compliment paid in Parliament to his nation when Sunday drilling was ordered, by producing to him a passage in a Scotch historian, one Doctor Smollet, wherein that worthy divine, as no doubt he was, writes as if he had purposely tried to make his modern countrymen ashamed of their scruples. As you may like to have the passage ready upon occasion, I will just observe (the clergyman having provided me with a copy of it) that it is where the reverend Doctor is giving an account of the year 1757, and trimming a parcel of Dissenters and Churchmen who were afraid that Parliament might order the Militia to drill on Sundays, and therefore petitioned against it. "Though nothing," he goes on, "could be more ridiculously fanatic and impertinent than a declaration of such a scruple against a practice so laudable and necessary, in a country where that day of the week is generally spent in merry-making, riot, and debauchery: the House paid so much regard to the squeamish consciences of those puritanical petitioners, that Monday was pitched upon for the day of exercise to the Militia; though on such working-days they might be much more profitably employed both for themselves and their country. And that no religious pretence should be left for opposing the progress and execution of the bill; proper clauses were inserted for the relief of Quakers." (8vo. ed. of 1800. vol. iv. p. 46.) Between ourselves, Mr. Editor, I have since thought that if the Scotch Apothecary had had his wits about him, he might have done something towards standing his ground by denying that the day was spent in his country in the manner described; and by asking his opponent whether Sunday drilling was the best way of curing such evils here.

It is true that I should return from this Parson to my own Rector. Whenever I met him, which I never did willingly, he really looked so kindly, though I had left his church and was threatening him with a law suit; that I could scarcely help feeling at the moment some little regard for him. Then he was so attentive to the poor, especially if they were sick, and so liberal among them; that, although I was convinced that all was hollow at the bottom, I could hardly bring myself to think quite so ill of his proceedings as I was satisfied that I ought. The parish too became beyond dispute more orderly through his means. Less damage was done to my plantations: and the depredations on my game seemed less extensive. There was one circumstance however, which strongly attracted my notice. A beautiful little river runs through my estate, and the Rector was frequently observed taking a solitary walk along its banks: sometimes standing still, as if he was thinking about something; sometimes looking at the water; sometimes bringing out a snug pocket book and fumbling in it and then putting it back again. People fancied that he was pondering about his sermons: but for my own part I shrewdly suspected that

he was watching his opportunities to wire a pike or tickle a trout. One day after dinner I was walking down to this river, as I was accustomed often to do, with a general eye to the protection of its inhabitants for my own angle-rod and casting net. All at once I saw a dark coloured coat lying at a little distance from me on the bank; and heard a rustling among the long grass and weeds on the margin of the stream. I stole nearer; and there I discovered the Rector, in his waistcoat, lying flat on his breast, close to the water, on the root of an alder, where I had been that very morning for half an hour watching a chub of three pounds, and twisting myself into all sorts of postures among the branches for the sake of becoming thoroughly acquainted with its hold. There, Sir, lay the Rector, with his shirt-sleeve tucked up to his shoulder, and groping with his naked arm under the bushes. My first impulse, and I am astonished that I did not follow it, was to rush forward and tumble him headlong in. But a thought struck me, that I would deliberately enjoy his confusion on detection. So I crept nearer still. And just when I was got up to him, he was withdrawing his arm from the bottom; and at the same instant I perceived below the surface that yellow gleam, which, if you were a fisherman, you would often have seen glancing from the side of a trout in high season, when bringing out of the water. I could scarcely contain myself: when all in a moment, springing nimbly up, he turned round, perceived me, stepped up to me, and putting into my hand my gold watch, assured me that he thought himself fortunate in having chanced to see it in the water and to recover it. The confusion, Mr. Editor, was now all on my side. I thanked him in much embarrassment: he put on his coat: and we walked homewards silently together. At last, after three or four short sentences, separated from each other by long intervals, had been exchanged, he began of himself upon the subject of his sermon, and told me that he had been much concerned to understand that I had taken his preaching amiss. I asked him abruptly, whether he thought any person liked being preached at? He replied, certainly not: but desired solemnly to assure me that he had never preached at myself nor at any one else. As I knew that he was aware that I could make nothing of a prosecution and had therefore laid aside all thoughts of it; and being also mollified by his manner, and by finding that he had entertained no designs against the great chub; I gave some degree of credit to this declaration respecting myself. And as to his preaching at other people, I never had seriously suspected him of it. He went on to say that, in preaching a set of afternoon sermons on the early characters described in the Bible, he had taken Nimrod among the rest, as shewing the effects of violence and tyranny; but certainly without the most remote idea that any resemblance would be supposed between that character and mine. And he appealed to my own recollection whether he had not preached for several Sundays before, sermons on the characters prior to Nimrod, beginning with Adam: and added that, though I had left the church, I should learn, if I would enquire of others, that he had gone on regularly with his plan, and was now got down to Rehoboam. I had nothing to say against this statement, but told him that, if he intended to do good, he should make such sermons as no person could think were meant against him. He answered modestly, that whatever good might be thought likely to be the consequence, to proceed on such a plan would be, he believed, impossible. "For how, Sir," said he, "could I preach at all? Were I to discourse on pride, some of my hearers, whom I need not name to you, might think the sermon was meant against them. Were drunkenness noticed,

the case would be the same with others. A third set might equally suppose themselves designed, were I speaking of profaneness." He enlarged also on other instances of a doctrinal nature. I really thought all this sounded reasonable: and I asked him what method he conceived that he must pursue. "I think, Sir," he replied, "that the only method which I can pursue consistently with my duty as a minister of Christ, and with any hope of being made useful to my parishioners, is that which I now endeavour to follow. My aim is to press upon my people the only appointed method of salvation for fallen man through the atonement and grace of our incarnate Redeemer: to describe all sin in its nature, in its heinousness, and in its consequences, faithfully, as it is described in the word of God: and to guide the understandings and consciences of all persons present to apply what they have heard, every one for himself to his own case. I preach against sins, not against persons. I would in every case most anxiously avoid preaching in such a manner as to cause an individual to be singled out by others as a person aimed at. But I hope that I should cherish as great anxiety in every case so to preach as to cause, if it may please God, that individual to feel as coming home to himself every part of the sermon which is suited to his state. I wish not to make him known to others. But unless I am enabled to make him known to himself, my preaching and his hearing are thrown away." This conversation brought us to my door: and I rejoiced at his acceptance of my invitation to come in. Our discourse during the remainder of the evening contributed, I trust, to make me better acquainted with myself. We now see each other frequently: and the parting is on my side always with regret. And it was not without satisfaction that I yesterday overheard a very worthless man, with whose sneers and slanders respecting the Rector I am ashamed to say that I have heretofore been pleased, declare that he believed the Squire would be, after all, a methodist.

S. T.

REVIEW OF NEW PUBLICATIONS.

The Principles of Moral Science, by ROBERT FORSYTH, Esq. Advocate. Vol. 1. Edinburgh, Bell and Bradfute; London, Longman, 1805. 8vo. pp. 520.

Critique on Forsyth's Principles of Moral Science in the Edinburgh Review, No. 14, p. 413.

HAVING, in a late number, entered into some very abstruse speculations on the origin of moral evil, we are almost fearful of surfeiting our readers with metaphysics; nor should we now molest them with any strictures on Mr. Forsyth's book, did we suppose it necessary to discuss all the metaphysical questions which the perusal of this book may be apt to suggest. But, excepting as far as relates to the author's idea of *the ultimate object of human actions*, we intend to consider his opinions morally rather than metaphysically; to examine them, with a reference, not to the philosophy of the human mind, but to the Holy Scriptures.

Entirely as we disapprove of Mr. Forsyth's philosophy, we must allow him to possess vigour and originality of thought. His vigour however, if not *consilii expers*, is at

least exceedingly mismanaged; and, in estimating the intellectual character of his writings, we should ascribe them to a mind of unlimited self-confidence, considerable rapidity, tolerable acuteness, and no accuracy. If it be true, according to this author's favourite dogma, that virtue consists in improving our own intellect, and that of others, then he is certainly a man of virtue, though not superlatively virtuous. That he has exercised his own mental powers, his work itself testifies; and we will venture to predict that he will also improve the wisdom of his readers: but it will be much in the same manner in which he himself declares that *poisonous plants* improve the wisdom of mankind,—by "teaching them caution;" and his work will henceforth class with *lions*, whom Mr. Forsyth defines to be "valuable instruments of providence for promoting intellectual improvement!" The Arabic language is said to contain some hundreds of different appellatives for a lion; but we do not believe this noble animal has ever before been designated as *a promoter of intellectual improvement*.

But we wish there were nothing in this publication, calculated to excite more painful feelings than those that express themselves by a smile. Before however we point out the reprehensible parts of the system which it maintains, it may be observed that the precipitancy with which this author dogmatises, and the daring serenity with which he hammers very positive conclusions out of the most imperfect *data*, are conspicuous in some instances not immediately connected with the peculiarities of his philosophy. Speaking of suicide, for example, he says; "it is a singular circumstance, that no ancient writer, among the Greeks, the Romans, or the Jews, has expressed any disapprobation of it." Possibly this might be singular, if it were true; but is it not still more singular that Mr. Forsyth should not have heard, or should have forgotten, a fact which we have hitherto supposed to be familiarly known to a very large proportion of the fifteen millions, that constitute the population of this united kingdom?—we mean, that several of the most distinguished of the ancient philosophers (Socrates, Plato, Pythagoras, Aristotle, Cicero) disapproved of suicide, and that some of them have left this fact attested under their own hands. Any of the numerous common-place-books which are at once the offspring and the destroyers of modern literature will inform him of this fact, and also, we believe, that some of the ancient legislators punished suicide, as our laws punish it, with posthumous disgrace. If the same assertion cannot be made of the Jewish Scriptures (which, we should observe, very seldom descend into the details of casuistry), and if the crime in question is, for whatever reasons, no where prohibited in the Mosaic law, still we submit that its unlawfulness is deducible from the Old Testament on principles somewhat similar to those which Dr. Paley so ably, and we think so fairly, applies in collecting the same inference from the New.

The very second sentence in Mr. Forsyth's book contains another of his careless positions. "The science of morals (he very arbitrarily affirms) differs from every other science in this, that it is not occupied in the investigation of what is, or of what actually exists in the world; but in the discovery of what ought to be, or of what ought to exist." Surely a minute's reflection would have suggested to a man of Mr. Forsyth's acuteness, that this distinction is purely imaginary. The science of morals, like all other sciences, is, strictly speaking, conversant only about what *is*, that is, about *facts*; but again, all other sciences, like the science of morals, in their application to practice, lead to directions about what *ought* to be, or rather what ought to be *done*, that is, they lead to *rules*.

Moral science, therefore, may be contrasted with practical morals, or ethics, precisely as astronomical or physical science, may be contrasted with practical astronomy, or practical mechanics. It is curious that Mr. Forsyth had made this discovery, when he wrote his chapter entitled *A speculative and active life compared*, where he, in effect, completely contradicts his unlucky doctrine about the distinction between the science of morals and other sciences.

These specimens may prove that, in censuring our author as a precipitate reasoner, we are not ourselves precipitate. And now, without farther loss of time, let us proceed to give a compendious account of his philosophy.

The ultimate object of human pursuit, ought, this author thinks, to be the improvement, first, of our own intellectual faculties, and, next, of those of mankind in general. Intellectual excellence consists in a capacity to judge clearly, and a capacity to act vigorously; or in *wisdom* and *self-command*. Wisdom discerns proper objects of pursuit, and proper means of pursuing them; self-command or fortitude pursues these objects with steadiness. To promote the progressive advancement of ourselves and others towards the perfection of intellectual excellence, is *virtue*.

The desire of happiness has been generally regarded as the *primum mobile* of human actions: Mr. Forsyth thinks, improperly. Our ultimate object ought not, he says, to be happiness, but intellectual improvement; because we cannot materially increase our happiness, while intellectual advancement is without limit; and because such seems to have been the design of providence in forming the world, which is full of natural evils, hostile to perfect happiness, but admirably adapted to sharpen our faculties. As we should improve our own intellect, so ought we to improve, if possible, those of others; because in improving their faculties, we facilitate the improvement of our own, by providing ourselves both with a field of exertion and with fellow-labourers; and because *mind* is the most excellent thing in the universe, and therefore the diffusion of mind must be the most excellent object of action.

Most other systems of moral philosophy, the author of the present system asserts, err in two ways. "So far as they represent happiness as the proper object of human pursuit, they send us upon a vain chase to catch a rainbow."—"So far as they represent propriety or reasonableness of conduct as the great rule of moral action, they are defective, inasmuch as they afford no precise measure by which this propriety or reasonableness can be judged of." Some philosophers have regarded *benevolence*, and others have set up *sympathy*, as the great moral law of conduct; but "neither benevolence nor sympathy, nor any other involuntary feeling, can ever be justly regarded as a rule of conduct;" since such feelings require, in a thousand instances, to be trained and set right by reason, and nothing can be an ultimate rule, which itself requires to be ruled.

But though, in speculation, happiness has been generally considered as the most valuable object of human pursuit, yet in practice, we find that men seldom approve, either in themselves or in others, actions performed on this principle; and on the contrary, that they greatly admire a heroic contempt of pain, and a vigorous prosecution of enterprises attended with hazard and toil, and issuing in misery. Thus the feeling of mankind, Mr. Forsyth contends, is, after all, in his favour.

The Deity neither wills the happiness of mankind nor their misery. His sole object is to promote, by every method, their intellectual improvement. Pain and pleasure are instruments in his hands for this purpose, and instruments which he

seems to employ indifferently. Sin or moral evil, however justly reprobated on earth, has no demerit (we tremble in transcribing such impiety) with respect to our Maker. He views, with equal complacency, the bad and the good, pestilence and plenty, the just man and the murderer, as engines for advancing the wisdom of the human species. The world, in short, is nothing but a great whetstone for minds.

Such is this philosopher's hypothesis with respect to the proper object of human pursuit! a hypothesis replete, not only with paradox, but with contradictions; at war with truth, and at war with itself; but yet developed with plausibility, and maintained with an imposing boldness. The very first thing that must strike a reader of Mr. Forsyth, is, that in constructing his hypothesis, he has overlooked a distinction, of which in one or two places he seems partly aware,—the distinction between the ultimate object of human pursuit, and the leading rule of human conduct; between the ground of moral obligation, and the master-principle of morality. Ask a rational man on what principle his whole conduct proceeds; perhaps he will tell you, that his principle is to obey God. Enquire farther, *why* he chooses to obey God, and he will possibly reply, because he is convinced that this is the only road to ultimate happiness. Interrogate him once more, why he desires happiness, and probably he may say, that he *cannot tell*, but that he is formed to desire it by the inexplicable constitution of his nature. In this man's opinion, it is evident that obedience to God ought to be the *great rule* of conduct, and that the prize of happiness is the *ultimate object* of pursuit: and from the illustration it is equally plain, that *the ultimate object of human pursuit* is that object which is sought no man can possibly tell *why*; and that if a reason could be assigned for pursuing it, it could not possibly be the *ultimate* object.

In strictness therefore, it is absurd to ask, "what *ought* to be the ultimate object of human pursuit?" since the question supposes that some reason can be assigned, *why* it ought to be so. The *ultimate* object is that which nature *compels* us to pursue, without deigning to assign her reasons for prescribing it, or to consult us whether it ought or ought not to be prescribed. Mr. Forsyth affirms that the gratification of an involuntary feeling can never be "an ultimate object of human pursuit and a supreme rule of action." It certainly ought not to be a supreme rule of action, but it *must* be an ultimate object of pursuit. The ground of moral obligation is necessarily an involuntary feeling; a feeling, that is, universal, indestructible, and inexplicable.

This is not a mere verbal controversy. A number of philosophers, as Mr. Forsyth remarks, have taken the universal desire of happiness as the basis of their philosophy, some contending that the attainment of happiness should be the immediate object of every action, but all assuming that it must be the ultimate object of human conduct. Mr. Forsyth argues against them all indiscriminately, on the ground that happiness is, after all, unattainable; forgetting, that the whole question respects a *fact*; that these philosophers do not all say, "man *ought* to pursue happiness," but, "man *will* pursue happiness;" that the *ultimate* principle of action can no more be attacked by arguments, than it can be supported by them; and that if the desire of happiness be really of this nature, it is as vain to warn men against obeying it, because it cannot be gratified, as to expostulate with a squirrel fascinated by a rattlesnake, or to warn a man falling from a mast-head against the danger of fracturing his own when he reaches the quarter-deck.

On the other hand, this philosopher assigns two or three reasons *why* intellectual perfection should be

our great object of pursuit. Now since reasons can be assigned for this, it is plain that the desire of intellectual perfection cannot be the *ultimate* principle of action, or the ground of moral obligation. What then *is* the ground of moral obligation? This question our author no where directly answers; thus displacing the desire of happiness, without substituting any thing in its room.

The reasons, however, which Mr. Forsyth urges in favour of the pursuit of intellectual excellence, must be supposed to involve, in some way or other, the *ultimate* principle of action: the last appeal must be to *some involuntary feeling* common to all mankind, for there is no reasoning without data. Let us then examine the reasons in question.

1. It is contended that our utmost efforts can only procure for us a very limited degree of happiness; while the progress in intellectual improvement needs not to terminate but with life; and reason points out to us the propriety of bestowing our labour only where it will be productive. If nature imperatively enjoins us to pursue felicity, we have already observed, that it is idle to argue against it; but without particularly recurring to this observation, we may ask, whether it be a sufficient inducement to the pursuit of any object, to know that it can be attained? Mr. Forsyth allows that, although the search after happiness is fruitless, yet we may very easily succeed in making ourselves miserable; and if that which may be found, ought therefore to be sought, we may expect some future philosopher to maintain that *pain is the chief good*, and to have his philosophy to himself.

Besides, it is incorrect to assert that the indefinite improvement of intellect is in every man's power, merely because every man has a capacity for improving indefinitely. A considerable portion of our species have not the power, though they have the capacity. The field-labourer, whose whole exertions only procure him eight or nine shillings per week, must trust to chance for acquiring "the intrepidity, the perseverance, the skill, the foresight, and all the best energies of the human mind," excepting in that limited degree, in which these qualities are forced on him by the very nature of his humble profession.

2. The very form of the *world*, the vicissitudes of seasons and of events, the varieties of soil, climate, surface, and produce, the hostility of tempests, and seas and deserts, all combine, in this writer's opinion, to prove, that it was intended by its Creator, not as a scene of happiness, but as a grand nursery for our intellectual energies; and "we cannot (he remarks) go far wrong if we pursue what Supreme Wisdom is pursuing." *We* happen to think that *finite* wisdom may go *very* far wrong, in pursuing what *Supreme* Wisdom pursues; but contenting ourselves with simply suggesting this distinction, we shall make our stand on another ground.

Let it be granted (and Mr. Forsyth, who explodes the idea of future rewards and punishments, would find it hard to extort this concession from some men) that we ought to do that which God intends us to do. But are we left to collect the Divine intentions from a survey of the world? Have we not in our hands a book, proved to be a divine revelation by all the laws of evidence which the constitution of our nature leads us to obey? Is it not likely that the intentions of the Deity with respect to man can be collected at least as clearly, as fully, and as safely, from his word, as from his works? or is it not, to give it the mildest appellation, *supreme trifling*, to waste our time and toil in 'searching' the little sphere of our observation to 'find out God,' when He has himself thrown open to us the doors of the sanctuary, which is enriched with sensible emanations from the 'excellent glory?'—to be erecting

our perishable fabrics of osiers upon earth, when the 'new Jerusalem' itself has 'come down from God out of heaven?'

We have strangely misread the Sacred Scriptures, if they point out intellectual excellence as the chief good of man; but as we shall afterwards enlarge farther on that subject, we need only say at present, that a system of philosophy which has nothing for its basis but a very imperfect view of natural religion, must be itself imperfect indeed.

3. "Of all the objects which the universe contains, mind (says Mr. Forsyth) is the most excellent. To endeavour to produce highly improved minds, is therefore, the most excellent employment of human industry." What is meant by the *excellence* of mind, we can as little understand, as Mr. Forsyth can understand the systems of those philosophers who have made *propriety, truth,* or *fitness* the foundation of virtue; and for the same reason, that *excellence* is a relative term. Perhaps the author intends here to imply what he elsewhere expresses, that mankind, after all, instinctively disapprove of such conduct, either in themselves or in others, as proceeds merely from a selfish desire of personal happiness, and that they instinctively admire that greatness of soul which disdains ease and comfort, and courts difficulty and danger. If so, there seem to be two or three distinctions, which he has overlooked.

He seems, in the first place, to have overlooked the distinction between a conscious, formal, and deliberate pursuit of happiness, and that instinctive pursuit of happiness or (which is the same thing) *agreeableness,* that is implied in every act of volition. We do not always consciously act with a view to increase our own future ease and enjoyment; but all voluntary action necessarily supposes that we seek what is agreeable to us, and this is inevitably implied in all the words *choice, preference, will,* and their numerous synonimes or shades. A good man does a virtuous action without the smallest regard to consequences, that is, from a sense of duty alone; but it cannot be doubted that, in obeying this sense of duty, he does what is *agreeable* to him. Nor does this account by any means resolve moral approbation into a *mere* feeling; for judgment and reasoning may be pre-supposed. Those philosophers who have entertained the largest and grandest conceptions of the intrinsic beauty of virtue (such, for example, was the excellent and sensible Dr. Reid,) have yet held that the perception of moral beauty conveys pleasure to a well-tuned mind, as that of visual beauty conveys pleasure to a tasteful eye.

Nearly allied to the distinction already noted, is another which our author seems also to have overlooked,—between selfishness and the pursuit of happiness. By a selfish man, we generally understand a man who can be happy at the expence of others, or at least who can enjoy solitary happiness, and is solicitous only for himself; but it is quite a mistake, therefore to infer, that a benevolent man is one who ministers to the happiness of others at the expence of his own. This may be said in popular language; but, in reality, the benevolent man is one who *finds* his own happiness in that of others, and who *cannot* be happy otherwise. Still more; our whole approbation of his conduct proceeds on the idea, that he *is* thus making himself happy, and if we could be persuaded that he sought the happiness of mankind from any other reason than because he found the search agreeable to himself, our approbation would die away. In the same manner, *the patriot* is a man who finds toil, danger, and death, less painful to him, than the uneasy consciousness of deserting his duty to his country; and *the martyr* is one, to whom torture itself is not so tormenting, as the idea of abandoning the cause of truth and of God.

Whenever, therefore, we say of such characters that they "sacrifice their own happiness" to some other consideration, we must be understood to signify, that they sacrifice such pleasures as are commonly the most esteemed to other pleasures of a nobler and more elevated species. It sometimes, however, happens, even in common language, that we characterise their virtue more justly. Of a benevolent man, we say, "It is his greatest pleasure to do good;" and an eminent poet, with equal correctness and force, applies a similar phraseology to the martyr:

> "Did Shadrach's zeal my glowing breast inspire,
> "To weary torture, and *rejoice* in fire."

That we have an intuitive admiration of natural fortitude, courage, sagacity, and similar qualities bespeaking strength of mind, we should not perhaps be very reluctant to admit; nor shall we stop very curiously to enquire whether this admiration be a *mode* of that more general delight always conveyed to our minds by the idea of *power*, or to compute how much of the exchangeable value of these qualities in the great market of human life, is resolvable into the element of *rarity*. But from our experiencing this admiration, (which, by the way, is on this principle, an *involuntary feeling*,) it no more follows that we ought to practise what we admire, than it follows, that, because we admire a rope-dancer, we ought to move from place to place in a succession of capers and somersets. But that such great qualities as we have described, considered in themselves, can ever be the objects of *moral* approbation, that is, of any faculty, original or acquired, which can be called a *moral sense*, we beg leave utterly to deny; nor shall any reasoning ever convince us, that a rational agent feels the same sort of regret when he has made a bull, or committed a blunder, or started at a flash of lightning, as when he has broken a promise, or perpetrated a theft. We may add, that our author apparently deserts his own principles, when he recommends *self-approbation* as a proper object of human pursuit; for what is self-approbation but one of the noblest and most rational of pleasures? Indeed Mr. Forsyth not unfrequently (and it was inevitable) thus forgets himself, and shews signs of his not being perfectly weaned from what he considers as the universal "*prejudice*" in favour of happiness.

One great and unanswerable objection to Mr. Forsyth's system (for we shall now consider this system, distinctly from his arguments in its favour,) is, that it tends to confound all moral distinctions. The author, indeed, disclaims this consequence, and, we are willing to believe, disclaims it honestly, but with what justice, it may be worth considering. He explicitly asserts that moral evil is, on the whole, necessary to the improvement of the intellect of the human species, and that, in this view, bad men "are useful to society at large." With no less explicitness does he pronounce virtue to consist entirely and solely in the promotion of intellect, whence it follows that the promotion of intellect, as it is the only characteristic mark, must be the only test of virtue. Now to say that moral evil, in the mass, improves human intellect more than it would otherwise be improved, is only to say that *crimes* in general (for these make up moral evil) improve human intellect more than it would otherwise be improved. But to effect this improvement, happens to be the very characteristic property and sole test of *virtue*: and where then is the line between *virtue* and *crimes?* It is no answer, to allege that, though virtue and crimes both promote the progress of intellect, yet a virtuous conduct always affords the best chance of the two, and should therefore be adopted. It is manifest that, if all men acted on this principle, all the wholesome benefits which the world derives from moral evil, would be lost. What

we commonly call *virtue* is more effective in promoting intellectual improvement than what is commonly called *vice;* but yet, according to Mr. Forsyth, both together do more than virtue could accomplish alone; nor is there, on his system, a grain too much of iniquity in the world.

Will it be said that it is *intention* alone which constitutes virtue, and that, as crimes increase the mass of intellect only unintentionally, the bad man cannot be accounted virtuous? It may be an ample reply, that the question does not respect the intentions with which crimes *have* been committed. Perhaps no wicked deed has ever been perpetrated from the sage motive of advancing the interests of mind (unless indeed the armed expedition of the French *sçavans* to Egypt may be thought an instance of this nature); but we have to enquire, whether crimes *ought* not to be pretty frequently committed by those who have the progress of intellect much at heart? If atrocities be necessary engines for the improvement of mind, with what face can the improvers of mind neglect to employ them? The question becomes the more emphatic, when it is recollected that, according to the genuine spirit of this philosophy, "even general rules ought, as far as possible, to be laid aside; and we ought to endeavour to act, not from the rule, but from the reason of the rule." (p. 309.) Keeping in mind this truth, the hero of Mr. Forsyth's school will, in every individual case, consider how he may best promote the interests of mind, whether by truth or falsehood, sobriety or intemperance, almsgiving or robbery; and from principle, not from passion, will take his measures accordingly. He may perhaps find, on some occasions, that a murder will go farther than a lecture; that the intellects of his pupils thrive wonderfully under a dry beating and breaking of bones; and that the rapidity of their progress is incredibly accelerated by casting, at intervals, one or more of them into a well. Sometimes his virtue may spread a bolder wing: he may perceive that the setting a village on fire in three places on a windy night, will make the survivors excellent philosophers; and that wisdom will be more extensively diffused by poisoning a river, than by publishing an octavo volume on *the principles of moral science.*

Should all this be censured as exaggeration, let it at least be remembered, that the tendency to promote intellectual improvement is by no means a perfect test of virtue; and to illustrate this, let us examine what in fact would be that sort of character which the book before us is intended to create. It is obvious that we can notice only its more prominent peculiarities.

One of the greatest objects of *the virtuous man* of this philosophy will, it seems, be gradually to divest himself of all the relative affections, as such, and to attain the art of valuing men, purely in proportion to their intellectual excellence. He must therefore, we suppose, love Confucius in China better than his aged mother who lives with him, unless he thinks her wiser than Confucius, which, it is to be presumed, very few aged mothers are. p. 228.

He is to fight a duel, whenever it seems to him that the refusal of a challenge would destroy his influence in society, and consequently frustrate his plans for the improvement of mind. p. 241.

He is to kill himself *only* when his death seems necessary to the welfare or moral improvement of mankind; and he would, it appears, quote the conduct of Samson in justification of his own; (with what propriety let the reader judge, after he has referred to some good commentator on the history of Samson). p. 266.

He will make continual approaches to a state of complete emancipation from the influence of hope, fear, joy, and grief,—to a state, in which he can hear of the deaths of those

whom he loves, without the slightest emotion. p. 302.

His idea of the Deity is, that he is a Being who neither loves his creatures nor hates them, but whose sole object is the diffusion of mind throughout the universe, and who uses pain and pleasure, vice and virtue, indiscriminately, to promote this end. Man can have neither merit nor demerit in the eyes of God. pp. 379, 411.

He does not believe in a future state of rewards and punishments; but thinks that those who have made a great progress in intellectual improvement will live for ever, and that the rest of mankind will be annihilated. pp. 404, 502.

He highly disapproves of all stated devotions to the Deity, but yet complies with the forms of public worship, because they are useful in the present infancy of the moral world. pp. 427, 429.

His religion consists, chiefly if not solely, in these two particulars, *resignation* to the Divine will, and *imitation*, so far as it is practicable, of the Divine character. The latter idea is thus dilated:

"He then who attempts to imitate the Author of nature will be led to regard life and death, poverty or riches, pain or pleasure as of no importance, either to himself or others, excepting so far as they are connected with moral excellence or degradation. He will consider an enlightened or vigorous character as the only good which he can acquire for himself or bestow upon mankind; and will employ himself, as nature is employed, in rendering them wise and stedfast in the performance of what reason requires." p. 444.

One cannot but smile at a part of this; but the feeling of the ridiculous must be soon lost in emotions of regret and displeasure. What an infinite difference between this philosophy and the Christian religion! Mr. Forsyth, indeed, occasionally speaks of Christianity, with forbearance, if not with respect; either because he has "intellectual energy" enough to explain it down into something of an apparent consistency with his own system; or rather, perhaps, out of indulgence for the prejudices of the moral world, which is, it seems, "yet in its infancy," and which, if such be the signs of infancy, will, we trust, never become mature.

The main feature of this new philosophy is, that it confounds the intellectual with the moral qualities. These may not always be easily distinguished; but without entering into metaphysical niceties, we shall content ourselves with asserting that every man who is not either dead to moral feeling, or actually possessed with paradox, *feels* and *knows* the general distinction to exist. The Scriptures assuredly recognize it. Solomon perhaps uses the word *wisdom* in a lax sense; but he is very explicit in stating what he conceived to be the *true* wisdom. "*The fear of the Lord* is the beginning of wisdom." Prov. ix. 10. The same sentiment occurs frequently in his works, and also in other parts of the Old Testament.

According to Mr. Forsyth, "it is the business of man in this world to become an excellent being, possessing *high powers of energy and intelligence. This is his chief good*; and ought to be the great and ultimate object of his pursuit." But what says he who was the first of mankind in intellectual power, and who had "seen all the works that are done under the sun?" "Let us hear the conclusion of the whole matter: *Fear God and keep his commandments: for* THIS *is the whole duty of man.*" Eccl. xii. 13.

The New Testament is, as might be expected, still more explicit; and the distinction in particular between the wisdom of religion, and that sort of wisdom which the present author seems to think the chief good, appears to us not only to be necessarily implied throughout all the Christian Scriptures, but to be directly inculcated in numerous passages. Of these, we quote a few.

"At that time Jesus answered and said, I thank thee, O Father, Lord of Heaven and Earth, because

thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Mat. xi. 25.

"That your faith should not stand in the wisdom of men but in the power of God. Howbeit we speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the princes of this world that come to nought." 1 Cor. ii. 5, 6.

"The children of this world are in their generation wiser than the children of light." Luke xvi. 8.

According to Mr. Forsyth, the benevolent affections can never be regarded as a constituent part "of the perfection of an intellectual being," because nothing is really so but intellectual energy.

"Though I have the gift of prophecy (says an apostle) and understand all mysteries and all *knowledge;* and though I have all faith, so that I could remove mountains; and have not *charity,* I am nothing." 1 Cor. xiii. 3.

"*Knowledge* puffeth up, but *charity* edifieth." 1 Cor. viii. 1.

Mr. Forsyth thinks that all natural affection, considered as such, is a weakness; and that *in the last days,* when men become wiser, they will discard the folly of loving parents merely because they are parents, and will love nothing but intellectual excellence, wherever it appears. The most learned of the apostles enumerates it among the most heinous vices of the heathen world that they were "*disobedient to parents,*" and "*without natural affection.*" (Rom. i. 30, 31.) He also makes a prediction in part similar to that of this writer, declaring that "in the last days" men shall be "*disobedient to parents*" and "*without natural affection*"; but as these circumstnnces are mentioned as features of "perilous times," so St. Paul does not seem to rate very highly the intellectual acquisitions of those whom he is describing; "ever learning, and never able to come to the knowledge of the truth." (2 Tim. iii. 2, 3, 7.)

It would be utterly superfluous to contrast the sentiments of Mr. Forsyth on the subject of religion with those of the New Testament. How totally must Christianity be disbelieved, or how strangely perverted, by a philosopher who teaches us, that there is no such thing as moral demerit in the eyes of the Supreme Being; that the Deity is not infinitely benevolent*; that prayer is absurd; that there is no "judgment to come;" and that it may be questioned whether there be any created existence superior to the human race! Mr. Forsyth professes a respect for the tolerant spirit of our religion; and we believe him. Assuredly, if he had lived under the Emperor Marcus Antoninus, whom he once or twice quotes with approbation, and had then evinced as much hostility against paganism, as he now discovers against some of the fundamental principles of Christianity, he would have been afforded the means of greatly "improving his intellect," in a combat with lions in the amphitheatre.

To our readers we shall leave the consideration of the great dogma of this author, a dogma maintained by a multitude of necessitarians, that *there is no moral evil in the sight of God.* This only we may suggest, that, in itself, this proposition is an idle play upon words, excepting as it is construed into a denial of future judgment. If there be no judgment to come, then, we hesitate not to say, Christianity is from first to last a contemptible fable. But mark the inconsistency of error;—this gentleman who will not hear of *judicial rewards* in a future state, yet

* We intended to have considered at some length the argument against the *benevolence* of the Deity which Mr. Forsyth derives from the *permission of evil:* but we have been induced to relinquish that intention lest we should extend the present article to an immoderate size. We shall be able, however, to gratify the readers of our next number with a paper on this subject by an ingenious correspondent, which will completely supersede the necessity of any observations of our own.

maintains that those persons alone, who have improved their intellectual faculties in this world, will survive their mortal existence; that immortality "*is appointed as the portion of those who are worthy of it,*" and "the *prize* that awaits the lovers of wisdom." Is not this something like *a judicial reward?*

It is somewhat curious that Mr. Forsyth coincides with Dr. Williams and Mr. Smith, (whose sermons we criticised so largely in a late number,) in his metaphysical views of the *necessary defectibility* of every created being. "Imperfection (he says) *must* in some degree belong to its nature." This doctrine we endeavoured to sift very thoroughly in our strictures on the two preachers just mentioned, and to those strictures we must refer the reader.

We may complete the sketch of our author's sentiments with respect to revealed religion, by transcribing his remarks on the initial chapters of the book of Job.

"It is to be observed, that at the beginning of the book, a story in prose, of a very mythological and suspicious aspect, is introduced, which is altogether inconsistent with the general purpose of the poem. The poem endeavours to prove, that the sufferings of a just man like Job are altogether inexplicable, in consequence of our ignorance of the designs of Providence; but that this ignorance ought to prevent our accusing the Author of the world of injustice; whereas the two prose chapters explain the cause of Job's sufferings very clearly, by representing them as having arisen from a dispute between God and the Devil, in which God defied the Devil to tempt Job to sin. The Devil accepted the challenge, on condition of being allowed to torment Job as much as he pleased. The Devil was unsuccessful; for although Job doubted the justice and the wisdom of divine Providence (which he had some reason for doing, if this story was true,) yet he still retained his piety and resignation. From the inconsistency between this introductory piece of history and the sublime sentiments contained in the rest of the work, we may well doubt the authenticity, of a part at least, of the two first chapters of the Book of Job, and suspect that the Christian clergy have acted very rashly in receiving them into the canon of the Sacred Scriptures." (p. 37.)

The sarcastic tone here adopted by Mr. Forsyth, whose general style seems to shew that he is (as was said of Epicurus) *homo non aptissimus ad jocandum*, proves how some men can muster wit at will, when Scripture is to be ridiculed. But although the levity of this passage may offend our readers, (and we trust it will,) yet we have cited it at length, because it involves a strange inaccuracy of reasoning, not uncommon among sceptical metaphysicians. These persons are apt to sneer at the extreme folly of those who have excogitated the *fiction* (so they are pleased to call it) of the existence of *an evil spirit*, and who vainly imagine that by this invention they have solved the problem of the existence of evil. Perhaps the sneer would be just, were this opinion a matter of *invention*, or even were it adopted as in any degree furnishing a *metaphysical* key to the great problem in question; but, without settling this point, we submit whether the objectors act much more wisely themselves, when they *invert* this folly, in presuming that the metaphysical difficulties of the subject are sensibly increased by the admission, or diminished by the exclusion, of an evil agent. Certain pains and miseries are inflicted on Job by the permission of Providence; and since the effect with respect to Job is, by the supposition, *given*, why is it more unjust in Providence to produce this effect, that is, to inflict certain pains and miseries on a good man, through the permitted agency of an intermediate Being, than through that of matter or of other men? Are not the ways of the Most High equally mysterious, whether he lets loose upon the just and upon his household, the "great wind from the wilderness," the "fire of God from heaven," the plundering fury of Arab hordes, and a disease sharp beyond expression; or whether he lets loose upon him a *destroying angel*, who shall inspire

that hurricane, acuminate that lightning, arm those plunderers, and exasperate that disease? Job assuredly did not *feel* the difference between the two cases; "the Lord gave, and *the Lord hath taken away*; blessed be the name of the Lord."

For ourselves, we feel compelled to believe the awful truth, that there exists an evil spirit. There is nothing in nature to disprove it; there is every thing in Scripture to prove it. As it cannot be shewn that the fact is, in itself, incredible, so neither can it be denied that, if it were true, the sacred Scriptures could not have attested or assumed its truth, in stronger expressions than they already apply to it; and, if these two considerations combined do not prove it to be true, then there is an end to all reasoning on the subject. This truth, however, is revealed to us, not for *metaphysical* but for *moral* purposes. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickednesses in high places. *Wherefore take unto you the whole armour of God* that you may be able to withstand in the evil day, and, having done all, to stand." Eph. vi. 12, 13.

Mr. Forsyth occasionally writes with considerable force and vivacity. As a specimen of his better manner, we give the following passage, of which we may say, in the language of the Edinburgh Review, that it "is a very convincing exposition of the danger of following casual and transitory enjoyments, instead of those that are secure and durable."

"We have no single object of pursuit, but alter our schemes, as avarice, ambition, pleasure, or conscience, chance to be uppermost. We perform religious ceremonies from habit, or a superstitious reverence for we know not what. We indulge our passions, because it pleases us for the instant to do so, or because others do the same. We pursue the objects of these passions with anxiety, and are thrown into grief and despair by disappointment with regard to them. We do kind actions, because we are of a soft temper, or are met with in a good humour; and we act harshly when the contrary is the case. We pursue riches, because the world admires them; and we think ourselves and our families ruined by the loss of them, because fools have said that we are so. Thus we stagger on at random, without principle, through life. At the end of it, we know not whether we have been wise or foolish, and begin to wonder what is to become of us hereafter. The terrors of superstition lay hold of us. Some lay these asleep by levity, and others by vain prayers and repentance: till at last, between hope and despair, we find ourselves compelled to close our eyes, and to take a leap into the dark." (p. 299, 300.)

One thing only remains,—to deduce from these striking observations the proper moral; and it is obvious;

"*Make then, while yet ye may, your God your friend.*"

From the view which has been given of the work before us, it will be obvious to all well-informed persons, that the religion of the author is very nearly that of Hume, while his philosophy is exclusively his own; and that neither the one nor the other accords with the revelation of Christ. To this latter consideration, we have, in the preceding strictures, more particularly directed our attention, because, so far as we are aware, it is that which has least excited the animadversions of our brother-journalists. The Edinburgh Reviewers, if we may presume to reckon them among that number, (and we distinctly understand ourselves to be but *fraterculi gigantum,*) have very properly censured the coarse and unbecoming irreverence with which Mr. Forsyth rushes into the consideration of the most sacred subjects; but they have, at least as improperly, pronounced his notions of the divine attributes to be "suitable." Most of the ingenious paradoxes on which his philosophical system depends, they have, as might have been expected, torn limb from limb; but, as might also have been expected, they have treated his religious dog-

mas with a complaisance, which the author will probably construe into silent approbation, and which, at least, is the negative courtesy of indifference. This is to chase a wing of the enemy's army out of the field, while we leave our camp exposed to his main battle. Truly may it be asserted of religion, as of the liberties of Europe in the present tragical times, that the neutrality of those who ought to have been her friends, has proved her deadliest foe.

This last remark is, to our apprehension, so deeply important, that we shall make no scruple of urging it more at large upon our readers; not only because the truth which it suggests has been overlooked by the Edinburgh Reviewers in the instance before us; but because it is, we fear, very commonly overlooked. We hear, on one side, loud complaints of the growth of scepticism and infidelity; and on the other, vehement assertions of the right of free discussion, and strong protests against any attempt to cramp the exercise of this right. Now we wish to observe, that, as matters at present stand, these complaints may both very well be urged by the same party; and that those who lament the prevalence of scepticism have the most reason to accuse their adversaries of endeavours to fetter discussion. The most capital articles of the national religion are now attacked, as in the work of Mr. Forsyth, without, as far as we can see, any great reserve or timidity; but, if the pernicious consequences of such publications are pointed out and exposed with honest severity, discussion on this side of the question is no longer to be free, and the champions of truth are to be overpowered by loud cries and hisses. It is true, that abuse is not argument; and may it never be employed as such; but then we beg leave to intimate, that neither is argument abuse. It is exactly *because* discussion is free, that we would have the evil effects of error freely and strongly pointed out. It is one thing to point them out; it is another, to declaim against them without pointing them out; but surely he that points them out, is false to his own cause, if, while he descants on their magnitude, he betrays no emotion, renounces the alliance of impassioned language, and assumes the appearance of a cool intellectual tactician *who descends to battle from a rhetorical grove.* Cicero would infer that the apathy of such a reasoner confuted his own arguments—"*Hoc ipsum etiam posuisse pro argumento, quòd ille, cum pestem capitis sui, cum indicia mortis se comperisse manifestò et manú tenere diceret, tam solute egisset, tam leniter, tam oscitanter.*" Christianity, therefore, we would always wish to see defended,—by argument indeed, and by nothing else,—but yet defended as men ought to defend a treasury, in which they have stored up their hopes, both for "the life which now is, and for that which is to come." The motto should be, *manum manú, vim vi.* To hear unmoved the objections of scepticism, and to leave them unrebuked, is not to sustain the privilege of free discussion, but to surrender it, or at least to suffer it to lapse by desuetude.

The practical application of these remarks must uniformly be left to individual prudence, which is, in all cases, to distinguish between christian zeal and unchristian acrimony. But of past cases we may speak; and we have no hesitation in saying, that the Edinburgh Reviewers, in our judgment, have been greatly too tolerant of the scepticism, or, if it must be so, the *apparent* scepticism, of Mr. Forsyth. So patient have they shown themselves of some of his most questionable dogmas, as to bring their own religious principles very greatly into suspicion. This censure may indeed be extended to many other philosophical writings of modern times. In fact, there appear

to us to be two or three erroneous principles, by which all the writers alluded to are more or less influenced, in their proceedings with respect to the established religion; and these we shall submit to the reader.

One principle, which has been openly avowed by some authors, and which, we suspect, has a pretty extended influence, is this; that *a very firm and positive believer in any particular religion cannot be charitable to other religions;* that systems of doctrines, therefore, should not be held with too tight a hand; that scepticism is always kind and *sociable*, while *dogmas* of faith are fierce and malignant. It has not been unusual to make a distinction between *indifference about truth* and *compassion for error;* but, according to the rule we are considering, this distinction is absurd, and the "quality of mercy" is to be purchased by the sacrifice, not of passion, but of principle. It is not a little curious that this rule directly reverses the great practical tenet of Christianity, by making charity the fruit, not of *faith*, but of *want of faith*. The mischievous consequences, however, of confounding indifference and toleration, are too obvious to require specification, as well as too numerous to be specified within the compass of the present article.

A lively consciousness of our own fallibility undeniably goes a considerable way in forming us to sentiments of charity and toleration; but the dispute is, by what process is this effect accomplished? According to the maintainers of the principle we have been considering, this effect can only be produced, when the consciousness of fallibility is not merely general, but is directed to the particular point of controversy that may engage our attention, it being supposed impossible to treat with indulgence the opinion of an adversary, excepting when we doubt the solidity of our own. This account of the matter seems to miss of the truth by about a hair's breadth; but it misses by a difference sufficiently great to produce the most fatal consequences in practice; as an arch of an inch long, in some astronomical instruments, may measure the distance between heaven and earth. It is not necessary, we conceive, for a controvertist to say, "I am as likely to be in the wrong as my opponent," for the purpose of exciting the benevolent feeling: it is enough if he says, "Probably I should have fallen into the same error, if I had been exposed to the same temptation." That this consideration is strong enough to excite the warmest charity, will be evident, on applying it to cases, in which scepticism is impossible. A man of conscious affluence and integrity surveys with deep sympathy a wretch reduced by his own misconduct to beggary and ruin, but without imagining, for a moment, that he himself may already be involved in the same guilt and misery, that a troop of creditors and bailiffs is besieging his house, and Newgate opening her gates to receive him. A ship sinking is anxiously watched by hundreds of pitying spectators on shore; but which of them thinks of saying, "I feel for these wretches, because, perhaps, I myself am, at this moment, in the act of drowning?" Even the sympathetic theory does not suppose men capable of such absurdity. It is, in these cases, only the conviction of our *general* liability to the same errors and misfortunes which we are witnessing, that alarms us into humility, and saddens us into benevolence. A farther illustration might be borrowed from the mutual civility which subsists between persons who differ on matters of science or points of learning, who yet may hold their respective opinions with unshaken firmness; although it cannot be questioned that such persons are more subject to be betrayed into passionate argument, than those who have hardly any opinions at all.

In delivering these sentiments, we are only *repeating after* a very

profound master of philosophy. "We hear these new teachers (says Burke, on the Revolution,) continually boasting of their spirit of toleration. That those persons should tolerate all opinions, who think none to be of estimation, is a matter of small merit. Equal neglect is not impartial kindness. The species of benevolence, which arises from contempt, is no true charity. There are in England abundance of men who tolerate in the true spirit of toleration. They think the dogmas of religion, though in different degrees, are all of moment; and that amongst them there is, as amongst all things of value, a just ground of preference. They favour therefore and they tolerate."

The well-known although rarely-avowed principle, that *religion is chiefly valuable in a political light*, has, we suspect, in the present day, no very contracted influence. For we must observe that it is not necessary to suppose that the advocates of this principle attain to it by reasoning and speculation. The mere habit of attending to politics rather than to religion, and therefore of meeting religion, whenever she is met at all, in a political garb, gives our minds (if the expression may be allowed) a *set* in that direction. We cannot *dissociate* her, in our ideas, from her state-dress and civil badges. Accustomed to visit Christianity on that ground which she holds of the state, we insensibly forget that there is a separate and mighty territory, of which she is the paramount mistress. To the secret workings of the principle in question we are apt to ascribe it, that the promulgation of sceptical opinions is much more frequently blamed than the opinions themselves. For although we do not deny that the *publication* of them, being a *public* offence, should be first noticed, it seems clear that an honest professor of the national religion would naturally follow up the censure of the offenders with a censure of the offence. *These things ought ye to have done, and not to leave the others undone.*

To this principle also, in part, we would attribute (what, in part, may unquestionably be traced to other causes,) the tendency of critics to reprobate the manner rather than the matter, of sceptical writings. As long as the vulgar weapons of coarse and open raillery are spared, the religion of the vulgar is not thought to be attacked, and therefore all is well. The *exoteric* faith of philosophers must be that of the state; while their hostility to it must express itself in a dialect which philosophers can comprehend without seeming to do so, like the senators hypocritically addressed by Tiberius, *quibus unus metus erat, si intelligere viderentur.* Were these notions *fully* entertained by the learned, it is manifest that, among literary censors, blunt and scurrilous infidelity would be deemed the only cognizable infidelity; and that critics, instead of attempting to frown into silence the open assailant of Christianity, would accost him with the request of the Jewish deputation to the Assyrian general, "Speak, I pray thee, unto thy servants in the Syrian language, for we understand it: and speak not unto us in the Jews' language, in the ears of the people that are upon the wall." This is not, indeed, as yet altogether the case, nor is religion, we hope, yet considered as a mere minister of state; but partially, the *nomenclature* of criticism already seems to discover that this sort of idea is silently operative. The reader will accordingly observe that, while the Edinburgh Reviewers condemn, and with great justice, the 'coarseness' and 'indecency' of Mr. Forsyth's attack on some articles of the popular faith, they pass, without any censure, some of the most exceptionable of the doctrines which he would substitute in their place, and even pronounce him to have "suitable notions of the divine attributes."

The *third* principle, upon which

we shall take the liberty of commenting, (for we imagine it to be extremely current) may perhaps be collected from the following words of the Edinburgh Review.

"There is a good deal of dogmatism and harshness in this part, and many things that are likely to give offence to those who are not aware, that even Christian philosophers are in the practice of discarding revelation entirely from their minds, when speculating on the principles of mere natural theology." No. xiv. p. 430.

We were, at first, somewhat at a loss to divine the exact tendency of this sentence. All mankind must be aware that *mere* natural theology, *ex vi termini*, excludes every idea of revelation; and we see not who on earth can take offence at the philosophers that speculate on its principles and evidences, for confining themselves to their subject. If, however, by "discarding revelation" we are to understand an attempt, either to make natural theology the *whole* of religion, or to deduce from it a system of morals inconsistent with Christianity,—then, we are not even yet aware that *Christian* philosophers ever indulge in such attempts. This is indeed done by men assuming the name of Christianity, Christians that may be called such *a non lucendo*, from their taking the most effectual method of undermining revelation; but here again, we may say that this practice is at length too common to excite surprise in any man —"si antea fuit ignotum, nuper est cognitum;"—although we cannot discover how its notoriety can render it less offensive. After all, if the proposition we have quoted from the Edinburgh Reviewers be *englished*, we take its meaning to be this; that philosophers, who are not writing books on divinity, need not concern themselves about the doctrines of revelation, nor enquire how far their own conclusions coincide with those doctrines; that Christianity is very becoming in a sermon, and as much out of place in a metaphysical discourse.

This idea is very common, and surely no less pernicious. To imagine that revelation is not to be an object of regard, excepting in writings of which it is professedly the subject, seems not more pardonable than to suppose that laws are no where to be obeyed excepting in courts of justice. The Christian religion, in the meanest and most contracted view which can be taken of it, by those who do not absolutely degrade it into a state-farce, must be regarded as a *rule of life*. But it is a rule of life, prescribed to *man* —to a being who lives in *thinking* no less than in *acting*, whose conduct is but his mind becoming *material*, and who, to be ruled with effect, must be ruled *mentally*. It is impossible, therefore, for Christianity to be, in any other sense, or in any greater degree, a rule of life, than as it is a rule of thought; and if so, it is the highest inconsistency for a Christian to erect an entire system of morality, independent of his religion. Wherever else he forgets it, he cannot lose sight of it, when considering himself in the moral relations which he bears to God and man; as an object attached to a planet may be quiescent with respect to the petty objects about it, but with respect to the universe is in constant and intense motion. The reference indeed to his religious creed may not be always, or even generally, direct and formal; but there will always be an *iisdem positis*—a reservation of all the rights of that Being, whose property he conceives himself to be, and whom he views as *All in All* *. Can this be said of Mr. Forsyth? *We* certainly cannot say it. We are not unaware, indeed, that some of his most exceptionable doctrines have been avowed by persons sincerely professing something which *they* thought proper to call Christianity; but for the honour of these persons it must be confessed, what cannot be predicated of Mr. For-

* See this subject treated by Mr. Foster (whom we lately reviewed) in his fourth essay.

syth, that the little which they retained of this religion, they professed strongly; that they took some pains to contradict themselves, and to merge the reproach of anti-christian principles in that of inconsistency.

"We are seldom (says Dr. Johnson) tiresome to ourselves;" a remark which, we fear, we are exemplifying in the present article. How far the length of our strictures is justified by the occasion of them, the reader will form his own opinion; but we shall beg permission previously to remind him, in defence of ourselves, that bad—even philosophically bad—as Mr. Forsyth's system is, the author is by no means a man *cui sit publica vena;* that he has contrived to invest his principles with an air of stateliness and command which is calculated to procure them respect; but, above all, that the Edinburgh Reviewers have virtually recommended his book to general attention, by criticising it at great length, while they have omitted to pass any censure on the religious opinions which it contains *.

Memoir of the Expediency of an Ecclesiastical Establishment for British India, both as the Means of perpetuating the Christian Religion among our own Countrymen, and as a Foundation for the ultimate Civilization of the Natives. By the Rev. CLAUDIUS BUCHANAN, M. A. one of the Chaplains at the Presidency of Fort William in Bengal, Vice Provost of the College of Fort William, and Professor of Classics in the same; and Member of the Asiatic Society. London. Cadell and Davies. 1805. 4to. pp. 126. Price 15s.

THE civilization of the subjects of the British empire in India, and the diffusion of the light of the Christian religion throughout the Eastern world, are points so intimately connected with the reputation and the dearest interests of this country, that we cannot too strongly commend the zeal with which Mr. now Dr. Buchanan has endeavoured to attract the public attention to those momentous objects during the two last years. We stated in a former number that *the best means of accomplishing them,* was proposed by him, as the subject of a prize dissertation, to our universities in England and Scotland, under the encouraging offer of a liberal recompence to the author of the most approved composition. The public will now have the satisfaction to peruse Dr. Buchanan's own sentiments on this important topic, on which he has had the advantage of information only to be acquired by a residence in Hindustan.

The expediency of an ecclesiastical establishment in India, is urged by Dr. Buchanan, both as the means of perpetuating the Christian religion among our countrymen, and as a foundation for the ultimate civilization of the natives.

"Let us first (says Dr. Buchanan) establish our own religion amongst ourselves; and our Asiatic subjects will soon benefit by it. When once our national church shall have been confirmed in India, the members of that church will be the best qualified to advise the state as to the means by which, from time to time, the civilization of the natives may be promoted." p. 20.

To prove the propriety or necessity of such an establishment, the

* While we were closing this article, the *fifteenth* number of the Edinburgh Review reached our hands. We owe it to justice to mention, that in this number, the principle of *founding charity on equal indifference to all religions,* (on which we have commented above), is expressly disavowed, although in a tone of levity. (See the critique on the drama of *Nathan the wise.*) This is, so far, praise worthy; but we cannot extend our commendation to some of the accompanying articles. In the critique on Miss Edgeworth's *Leonora,* the principle of accommodating ourselves to the prejudices of those whom we would wish to influence and instruct, a principle, within certain narrow limits, and under conscientious keeping, unquestionably legitimate, is pushed to the most unwarrantable and perilous lengths.

memoir exhibits the very inadequate state of the present clerical establishment in India, for the great purposes of the instruction and religious communion of our countrymen there resident. It also describes the condition of the natives subject to the British controul,—the pride, immorality, and bigotry, of the Mahommedans, and the vices, enormities, and barbarities of Hindu superstition and idolatry,—as not less offensive to pure religion, than to humanity.

It is impossible for us to read Dr. Buchanan's account of the present state of the English church in India, and of the evils resulting from the want of a sufficient ecclesiastical establishment there, without expressing our anxious wishes that the deficiency may be speedily and effectually supplied. Although we by no means concur with him in the full extent of his reasonings and inferences, his arguments (after any deduction which we might deem ourselves authorized to admit,) are in our opinion conclusive as to the policy, obligation, humanity, and necessity, of a more suitable provision, in our oriental dominions, for the due performance of the ordinances of the established religion. But, while we say this, we certainly do not feel ourselves competent to decide upon the propriety of the extensive establishment proposed by him: for notwithstanding the augmentation of revenue which he states to have taken place in consequence of the recent extension of the Company's territory, we are persuaded that, in the present state of their finances, objections of a very formidable kind may be raised, on the ground of expence, to the adoption of the whole of his suggestions. The determination of this point, however, rests with those to whom the care of the finances of the East India company is entrusted, and we have only to express our hope, that they will be disposed to give a liberal consideration to the subject; and if under all the existing financial difficulties of the Company, the proposed establishment should really be found to be too expensive, that no objection will be taken, on this or any other ground, to such an augmentation of the means of religious instruction as is practicable. To provide chaplains for every situation in India where there are European residents would, we apprehend, be impossible; but they might be appointed, as we conceive, both to the army stations, and to the principal towns where the assemblage of Europeans is considerable, without an exorbitant increase of expenditure. We have indeed the satisfaction to learn that this measure has been long in contemplation, and that the execution of it to a certain extent is actually begun.

The East India Company cannot but feel, how much their interests depend on the integrity, with which their affairs are administered in India; and they need not be told, that the most solid security they can have that they will be well administered, arises from the obligations of the Christian religion. In addition to this consideration, it may be remarked that they are under an indispensable obligation of affording to their servants the means of religious instruction as far as may be practicable.

In the first part of this memoir Dr. B. considers an ecclesiastical establishment in India, with respect to its effects upon Europeans only. In the second part he supposes such an establishment to have been given to India, and proceeds to consider the result with respect to the civilization of the natives.

"No immediate effect (Dr. Buchanan observes) is to be expected from it in the way of revolution; but it may be demonstrated by a deduction from facts, that the most beneficial consequences will follow in the way of ordinary effect from an adequate cause." p. 21.

In expanding this observation,

Dr. Buchanan discusses first the practicability, and then the policy, of civilizing the natives. "It has been alleged by some that no direct means ought to be used for the moral improvement of the natives: and it is not considered liberal or politic to disturb their superstitions." p. 22. But in answer to this he remarks, that their superstitions are actually disturbed by the influence of British principles; that their prejudices are daily weakened in every European settlement; that the intelligent among them are ashamed to confess the absurd principles of their own casts; and that their ignorance and apathy are so extreme, that no means of instruction will give them serious offence if unaccompanied by positive violence. He adds; "they themselves tell us plainly why we do not mind their religion: not because we fear to disturb their tranquillity but because we have no religion of our own." If Dr. B. had not quoted this as the expression of the natives, we confess that we should have supposed it rather the reflection of an European; and we hope for the honour of our countrymen in India that it admits of some qualifications and exceptions.

Dr. Buchanan further observes, that the Hindus are a divided people; that they have no common interest; that they have no such thing as a Hierarchy of Braminical faith in Hindustan, fixed by certain tenets, and guided by an infallible head; that the natives of Hindustan are less tenacious of opinion than custom; and that to disseminate new principles among them is not difficult.

The description of the natives of Hindustan, exhibited in the chapter from which the preceding observations are extracted, places them, in many important respects, in a point of view different from that in which they have heretofore been considered. They have in general been described as under the influence of a rooted and invincible attachment to their superstitions, prejudices, and customs; and the danger of any attempt to change or overturn them, even by the most conciliatory measures, has been constantly and strenuously maintained. Though wanting the advantage of local information, we were prepared to admit the general truth of Dr. Buchanan's representation, from an attention to various circumstances which have fallen under our observation.

The diminution of that attachment of the Hindus to the prescriptions of their own faith, which has hitherto been regarded as so unsurmountable, is in no instance more demonstrated, than in the disclosure of the doctrines of their sacred books. That there was a period, and that not very remote, when the Bramins would have deemed such a disclosure impious, must be admitted on the authority of accumulated evidence. But more than twenty years are now elapsed since the Bhagoat Geeta, a work supposed to contain all the mysteries of the Braminical religion, was translated by Mr. Wilkins; and from the period when that work was undertaken, the language, books, and doctrines, of the Hindus, have been accessible to any who chose to explore them. This point is fully substantiated by the proceedings of the Asiatic Society in Bengal.

The transfer of the supreme authority in Bengal from the Mahommedans to the English, and the consequent introduction of new rules and regulations, formed upon European principles and practice, into every department of the administration, must have had an indirect but powerful influence on Indian prejudices; and the natural and necessary consequence has been an abatement in the attachment of the Hindus to their ancient customs. The most considerable political innovations were introduced by Lord Cornwallis in 1793; and we may consider that period, not only as an era of the most material improve-

ments in the civil administration of India, (improvements which have since been extended on the same principles,) but of important moral alterations.

Whilst we endeavour to strengthen the observations of Dr. Buchanan by our own reflections, we are also desirous to exculpate this country, so far as this can fairly be effected, from the charge which is strongly implied in his memoir, of a culpable inattention to the moral improvement of our native subjects in India. That the introduction of the Christian religion among them may now be attempted without danger, and with a fair prospect of success, provided the attempt be made with due discretion, and in the true spirit of Christianity, we readily admit. But we cannot but hesitate to adopt an opinion, (in opposition to the deductions suggested by concurrent information, as to the characters and institutions of the natives of Hindustan for many years subsequent to the establishment of the British authority over them) that the dissemination of Christianity amongst them could have been undertaken at an earlier period with much probability of success. The political regulations of Lord Cornwallis seem to have been necessary (humanly speaking) to prepare the minds of the Hindus for the reception of Christian light.

In support of these sentiments we could refer to an authority most competent to appreciate the weight of them: we shall however content ourselves with a reference to the opinions of Sir W. Jones, on the *sad obstacles* to the extension of our *pure faith* in Hindustan, as they appear in his works. Vol. i. p. 279. The reader will carry it in his recollection that these remarks apply only to the Hindus in the Gangetic provinces of Hindustan.

The arguments of Dr. Buchanan in support of the policy of the measure which he proposes, appear to us irresistible; and we think that he has satisfactorily obviated the objections to it. We could with pleasure extract largely from this part of the memoir; and we regret the necessity of resisting our inclination. We shall content ourselves, therefore, with transcribing the following observation, taking the liberty of altering one word. Speaking of the natives of India, Dr. Buchanan observes, "at present there is no natural bond of union between us and them. There is *nothing common* in laws, language, or religion, in *customs**, colour, or country. And what is worthy of notice, we can approach them in no other way than by the means of our religion."

We do not quote this observation as new, but because it is important enough to bear repetition. The population of the natives of India subject to the British controul, has been estimated at fifty millions; and whatever claim the British Government may have upon their fidelity, from the superior equity and moderation with which the laws are administered, their attachment must be deemed precarious, without the introduction of some powerful bond of union, to counteract the force of moral and physical distinctions.

We are far from admitting the assertion of Dr. Buchanan (p. 30), that our Indian dominion (consolidated by our power) is now impregnable. It is not, however, our intention to enter into political considerations, farther than they bear upon the point which we mean to enforce. Experience proves, that there is no political evil more probable or more fatal, than that which arises from a confidence of security; and which, by discarding apprehension, is blind to the necessity of precaution. Against this we wish to guard. However confi-

* We have substituted the word *customs* for *interest*: for surely it cannot be said with any justice, that there is no common interest between the government of Bengal and its subjects.

dently we may rely upon the passively submissive dispositions of the Indians, and on the proved fidelity of the native troops, we must not overlook the operation of principles which may affect the stability of our empire in the east, and may overturn it with a rapidity greater than that by which it has been established. It is true that the power of the Mahommedan princes has been subverted; that the influence and authority which the natives possessed under the former Mahommedan Government no longer exist; and that amongst the different potentates established in Hindustan, there may not at this time be one who possesses sufficient ability, authority, and means, to arrange and lead a combination against us. But India has seen a Timur, an Aurungzebe and a Nadir-Shah; and until our subjects there shall be assimilated with us, by a community of religious faith, we shall never consider our dominion as secure against the effects of external attack or internal commotion. It will be long before the Mahommedans lose the recollection of that supremacy which they were compelled to resign to us, and their bigotry is interwoven with their creed. And although the bulk of the Hindus may be governed more by custom than opinion in their attachment to their own superstitions, and may not have entirely forgotten the tyranny of Mahommedan intolerance; they are nevertheless identified in so many respects that the possibility of an union between them, against European intruders, may be easily conceived.

We do not wish to be more explicit on this subject. If our reasoning should be admitted, it is not a sufficient answer to it to say that the danger which we have pointed out is remote. If the danger be allowed to exist in any degree, the policy which would overlook it, must be short sighted indeed: and therefore to neglect the present opportunity of obviating that danger, by the introduction of Christianity among the Hindus, would evince a disregard of the most solemn obligations. In this view of the subject we cordially agree with Dr. Buchanan; and we shall conclude this part of our review with an extract from his memoir, in reply to an objection, founded on the supposed impolicy of civilizing our Indian subjects.

"The progressive civilization of India will never injure the interests of the East India Company. But shall a Christian people, acknowledging a providence in the rise and fall of Empire, regulate the policy of future times, and neglect a present duty; a solemn and imperious duty: exacted by their religion, by their public principles, and by the opinion of the Christian nations around them! Or can it be gratifying to the English nation to reflect, that they receive the riches of the East on the terms of chartering immoral superstition!" p. 40.

The importance of the subjects under consideration has induced us so much to extend our remarks, that we are reluctantly compelled to pass briefly over the third part of this memoir, *on the progress already made in civilizing the nations of India*, with an earnest recommendation of its contents to our readers. We think it necessary however to observe, that the preceding arguments, in favour of the practicability of the proposed attempt, will derive much confirmation from the facts stated by Dr. Buchanan under this head. He proves that "the religion of Christ has been professed in India from time immemorial;" and that "thousands of Bramins have been converted to the Christian faith;" and he asserts, that "at this time there are upwards of 150,000 natives in one district alone, on the coast of Malabar, who profess that religion, and who live under a regular canonical discipline, occupying one hundred and nineteen Churches." p. 56. It is important to remark, that the Christian religion was first introduced into India, when the

Hindus held the dominion of it. At a later period, we see the successful labours of two protestant missionaries, Bartholomew Ziegenbalgius and John Ernest Grundlerus, encouraged and approved by a king of this country, George the First, and by the primate of England, Archbishop Wake; and in our own times, the truly apostolical exertions of the pious Swartz, who "laboured for fifty years in evangelizing the Hindus:—" and "so sensible were they of the blessing, that his death was considered as a public calamity. An innumerable multitude attended the funeral. The Hindu Rajah (of Tanjore) '*shed a flood of tears over the body, and covered it with a gold cloth.*' His memory is still blessed among the people. The king of Tanjore has lately written to the Bishops of the English Church, requesting that a monument of marble may be sent to him, '*in order*' (he adds) '*that it may be erected in the church which is in my capital, to perpetuate the memory of the late Reverend Mr. Swartz, and to manifest the esteem I have for the character of that great and good man, and the gratitude I owe to him, my father and my friend*'." p. 68.

In a future number of our work, we propose to gratify our readers with a perusal of the letters from his Majesty George the First, and Archbishop Wake, to the missionaries of their day, and with some other interesting extracts from the work before us.

The appendix to the memoir contains a variety of important, novel, and interesting information on the superstitions of the Hindus, and on other matters connected with the subject in hand; and we particularly recommend the perusal of this part of the volume to those, who are disposed to consider the Hindus as a mild, humane, inoffensive race. Let it be mentioned to the credit of the British government in India, that some of the sanguinary practices of the natives have been prohibited by its authority. p. 118.

We were happy to learn that Dr. Buchanan had it in contemplation to visit Cochin, previously to his return from India, for the express purpose of investigating the ancient Jewish records possessed by a colony of Jews settled there, and who retain the tradition that they arrived in India soon after the Babylonish Captivity. p. 117.

This memoir is with great propriety inscribed to his grace the late Archbishop of Canterbury, having been transmitted hither before the death of that most Reverend prelate was known in Bengal.

We have now summarily traced the general outlines of Dr. B.'s memoir, and we have expressed our concurrence in his proposition for an increased ecclesiastical establishment in India, with a view to the preservation and promotion of the Christian religion among our countrymen there; in the practicability of civilizing the Hindus by instructing them in the truths of Christianity; and in the undeniable policy of the attempt. We shall now conclude with some observations on the means which he proposes for effecting the moral improvement of the natives.

Dr. Buchanan seems to consider the civilization of the natives of India, as the *necessary* result of an ecclesiastical establishment. We could wish that he had been more explicit in detailing the intermediate steps between the *cause* and its supposed *consequences*; and that he had stated the deductions from facts, to which he appeals as demonstrative of the certainty of the result.

We can readily believe that the want of a visible church and divine service, is calculated to excite unfavourable impressions in the natives with respect to the state of religion amongst our countrymen in India: nor will such an impression be less felt, although the Europeans settled there (as we trust is the case with many) should, in the absence of all opportunity of congregational

worship, regularly perform their devotions in private. If on the other hand, the means of religious worship should be generally afforded to our countrymen, in situations where the number of British residents is considerable, and a general disposition to avail themselves of those means should prevail; the respect of the natives of India for the Christian religion, thus rendered visible through its institutions, will be proportionably increased, and their minds may thus be prepared for the favourable reception of more direct measures for their instruction.

To us it appears, however, that the influence of an episcopal establishment, in advancing the civilization of the Hindus, will materially depend upon the characters of the heads of that establishment, and of the members who compose it. Supposing them to be animated with the apostolic zeal, and sound piety of a Swartz, or a Brainerd, the most sanguine expectations may be entertained of the success of their labours among the natives of India. On the other hand, if it be allowable to surmise the possibility of their lukewarmness or indifference to the conversion of the natives; if they should not even feel an anxiety for the accomplishment of it; our expectations would be greatly disappointed, and the same disposition which renders them inactive might induce them to view with jealousy and aversion the zealous exertions of missionaries of a different communion. It is a remarkable circumstance, that in the history of those who have devoted themselves to the propagation of the Gospel, amongst nations where it was unknown, the names of divines of the Church of England rarely, if ever, occur. We trust, however, if the proposed ecclesiastical establishment should be given to India, that the members of that church will not be deficient in zeal or activity for the civilization of the natives; that they will not only advise the best methods for effecting this purpose, but that some amongst them will emulate the labours of those missionaries, who have already exerted themselves for some years past in communicating the doctrines of Christianity to the natives of Bengal.

In the remark of Dr. Buchanan, "that the morals of this people, though they should remain subject to the British government for a thousand years, will never be improved by any other means than by the principles of the Christian religion," we fully concur. We also agree with him, that no immediate effect is to be expected from an ecclesiastical establishment in the way of moral revolution. We are at the same time convinced, that the civilization of the Hindus will never be effected, unless direct and appropriate means shall be used to promote it; and that without such means, (in the choice of which great judgment will be required,) a hierarchy may long subsist in Bengal with little benefit to the natives of that country.

One great advantage of the proposed establishment will arise out of the episcopal power of ordination, whether used for the provision of a sufficient ministry among the resident Europeans, or for the purpose of providing instructors of the natives; amongst whom, in the course of time, some perhaps may be found duly qualified for the ministerial office and for the instruction of their countrymen.

Upon the whole, we cannot but consider an ecclesiastical establishment in India, as favourable to the civilization of its inhabitants; although we do not adopt the whole extent of Dr. Buchanan's conclusions as to its beneficial result.

While we feel a deep sense of the importance of the subjects discussed in this memoir, we by no means concur with Dr. B. in all his observations; and we are disposed

to think that many of his deductions are not warranted by facts. Thus, for instance, when he asserts, "that by the late cessions and conquests provinces have been added to our sovereignty, whose annual revenues would pay the whole ecclesiastical establishment of England many times over," p. 12; it would be erroneous to conclude that there is a large unappropriated surplus, or indeed any surplus, of revenue beyond the necessary expenditure of the Company. At p. 13, he observes, "Amidst all our conquests in the East; amidst the glory of our arms or policy; amidst our brilliant display of just and generous qualities, the Englishman is still in their (the natives) eyes '*the Cafir*;' that is, the infidel"—Now such an expression as this might be used by the Mussulmans who apply, and ever will apply, the term to all who are not of their creed, and among the rest to the Hindus; but it is never adopted by the Hindus, who form much the largest proportion of the population of India. Again when he asserts of our countrymen that "when they leave England, they leave their religion for ever," p. 11; he himself must allow on reflection, that the generality of the remark would admit of numerous exceptions. According to his own statement there is now in British India an establishment of *eighteen* chaplains.

Did our limits admit of it we could multiply similar instances of incautious assertion, which in our opinion detract considerably from the merit of this production, and with those who are conversant with India must greatly lessen its effect. But besides expressing our dissent from some of Dr. Buchanan's inferences, we are forced to observe, that the whole work has less the air of a sober, dispassionate, investigation of a grand and comprehensive question than it has of an *ex parte* pleading. Another objection arises in our minds from what we are tempted to call the petulance of many of the remarks; as well as from the style of unbecoming dictation which pervades the memoir. There is also a sweeping and undistinguishing severity in some of the strictures which it contains, that appears to us scarcely to admit of a satisfactory vindication.

Upon the imperfections of this work, however, we certainly have very little disposition to make a single remark beyond the fair claims of impartial criticism. Convinced that Dr. Buchanan, in writing it, has been animated by the purest motives, and by an ardent zeal for the interests of religion; concurring with him also most cordially in the object which he has in view, the propagation of Christianity in British India, we should have rejoiced had our duty, in reviewing his work, imposed on us no other task than that of commendation. Still, however, we have the pleasure to be able to say that it is a work of singular value, and that on a variety of accounts, it has the very strongest claims to the public attention.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the press:—*A History of the Trade and Manufactures of Birmingham*; with Biographical Sketches of the most eminent Manufacturers and Inhabitants; enriched with aquatint engravings; in one large vol. 8vo. by J. MORRETT, Esq. Barrister at Law:—An edition of the *Works* of

HOGARTH, *with his Life; and his Descriptions moralized*; in 2 vols. 4to. by Mr. T. COOK: the life to be reprinted from NICHOLS's *Anecdotes of* HOGARTH, corrected and enlarged by the author.

In the Press:—*Letters addressed to the Daughter of a Nobleman*, on Topics the most interesting and important; by Miss HAMILTON:—*Principles and Law of Tithing*, adapted to the instruction of all persons interested in tythes; by FRANCIS PLOWDEN, Esq.:—An edition of DR. JOHNSON's *Poets*; to be completed in 8 or 10 vols. large 8vo:—A new and enlarged edition, adapted to the present state of the Continent, of BIGLAND's *Letters on Modern Europe*:—*Recollections of Paris*; by Mr. PINKERTON:—JOHNES's *Translation of* FROISSART; vols. 7, 8, 9, in 8vo:—A work on the *Cow pock*, and on its varieties and anomalies, with engravings: by Dr. WILLAN:—A new edition of MICKLE's *Works*, including several *Original Pieces*; with a *new Life of the Author*:—A work on the *antique Modes of Building*, comprising a complete Treatise on the Practice of the Ancients in Works of hewn Stone and Brick; in folio, with 20 plates; by Mr. F. SANDYS:—*Travels through Russia, the Territories of the Don Cossacks, Kuban Tartary, the Crimea, &c.*; in one vol. 4to. with numerous engravings; published by the Rev. Dr. E. D. CLARKE:—*A Tour to Sheeraz*, by the Route of Hazroon and Feerozabad; with Remarks on the Manners, &c. of the Persians; by E. S. WARING, Esq. of the Bengal Civil Establishment:—*The History of the House of Austria*, from the Foundation of the Monarchy, by Rhodolph of Hapsburg, to the death of Leopold II; in 2 vols. 4to.; by the Rev. WM. COXE:—*An Introduction to the Geography of the New Testament*, designed for the use of Young Persons and Schools; by Mr. L. CARPENTER, of Exeter:—*Lectures on the Art of Engraving*, delivered at the Royal Institution; by Mr. LANDSEER:—*A Voyage to Cochin China, in the Years* 1792 *and* 1793; *with an Account of a Journey made in* 1801 *and* 1802, *to the Residence of the Chief of the Booshuana Nation*, being the remotest point in the Interior of Southern Africa to which Europeans have hitherto penetrated; in 4to., with numerous engravings; edited by JOHN BARROW, Esq. F. R. S.:—A new edition in 11 vols. 8vo. of HOOKE's *Roman History*:—The *Annual Register for* 1801, being the first volume of a new series, undertaken by Messrs. Rivingtons.

Proposals have been circulated for printing, by subscription, the original text, carefully collated with the most authentic MSS. of the Raymayuna, a celebrated Shanscrit Poem; with an English Translation, accompanied with elucidatory Notes. It will form 9 vols. 4to. of 600 pages each, at 5 guineas per vol.: three volumes to be delivered annually. "This Poem," say the editors, who are the Baptist Missionaries at Serampore, "is far superior in antiquity to any of the Pooranas: and the veneration in which it has been held, throughout Hindoosthan, for so many ages, is scarcely exceeded by that entertained for the Sacred Scriptures throughout the Christian world; a circumstance this, which renders it interesting, whatever be its intrinsic merit. The work, however, besides furnishing an important clue to the ancient history of India, gives us such a full idea of the Hindoo Mythology, and presents to us so interesting a picture of the almost unvarying manners and customs of the country, as must render it highly gratifying to the admirers of Oriental Literature."

A General Meeting of the Proprietors of the LONDON INSTITUTION, was held on the 24th April, at its house in the Old Jewry, to receive a report from the temporary Committee of Managers respecting a Royal Charter for which it is proposed to apply, in order to obtain for the Society the rights of a corporate body. A draft of the proposed charter was read to the meeting, which, after some discussion, it was resolved should be printed for the use of the Proprietors, and be taken into consideration at a future meeting. This has been since done, and the proposed draft, after undergoing various modifications, has been adopted. By a report made to the Proprietors, it appears that the Managers have addressed themselves to the liberality of the City of London, for the grant of the site on which Blackwell Hall now stands, for the erection of a commodious house for the Institution. The total number of Proprietors yet admitted is 950; and that of Life Subscribers, 72. A Library has been already collected, which has cost £.6700; and consists of nearly 8000 volumes, comprizing many works of great and increasing value. The whole sum received is £.76,710, 3s. 1d. of which £.65,000, with an accumulation of interest amounting to about £.2000, is invested in Exchequer Bills. Professor RICHARD PORSON is appointed principal Librarian, with a salary of £.200 per annum; under whom are two Assistant Librarians, each at £.100 per annum.

The *Marine Society* has, since its establishment in 1756, clothed 34,191 men, and 25,519 boys: and, in the quarter ending December, 1805, 133 men, and 107 boys; 47 of the boys being apprenticed to the merchants' service. This Society has now 60 boys on board their ship at Deptford, ready and fit for his Majesty's and the merchants' service.

GERMANY.

The German writers seem to have been very troublesome of late to their superiors, in pestering them with presentations and dedications. The Elector of Baden has given public notice in the journals, that he shall not give any answer to authors, who send him their works. A similar intimation has been given by the Duke of Saxe-Teschen, the Prince of Anhalt-Dessau, and the Duke of Mecklenburg-Schwerin. The Senate of Hamburgh has also requested authors neither to address nor to dedicate to it any literary performance without its permission.

The Bishop of London's *Lectures on the Gospel of St. Matthew*, and Milner's *History of the Church of Christ*, have been translated into the German language

DENMARK.

The Danish Government is occupied in ameliorating the condition of the inhabitants of Iceland; a people removed to the confines of the polar circle, but interesting on account of the zeal with which they cultivated the sciences in the xth and xith centuries; and on account of the voyages which they made to America. Iceland, almost ruined by various physical and political evils, is about to be restored: a regular city is building, to be called Reykiavig; and it is already peopled by colonies of natives as well as strangers. A free port is opened; and a College, where the learned languages and natural history are taught, is in the full exercise of its functions.

EAST INDIES.

The Asiatic Society has united with the College of Fort William, in granting an annual stipend, by equal contributions, of £.450 sterling, to the Protestant Missionaries in Bengal, towards defraying the expence of publishing the original text of the most ancient *Shanscrit Writings*, and particularly of the *Vedas*, with an English translation.

The subject of the Prize Essay, proposed to the Students at the College of Fort William, for the second term of 1805, is the following: "On the ultimate Improvement of the Natives of India, in the course of ages, under the influence of the British Government, in Learning and the Arts, in Morals, Manners, and Religion."

Captain Charles Stewart, Assistant Persian Professor, has commenced a *Descriptive Catalogue of the Oriental Books and MSS. belonging to the Library of* Tippoo Saib, now in the College of Fort William. He has discovered, in that library, a valuable work in the Persian language, referred to by Dow and Orme, as necessary for the illustration of an important period in Eastern history, and which was sought for in India by those historians without success. It is the *History of the Emperor* Aurengzebe, from the xith year of his reign to his death, a period of 40 years; written by the learned and authentic Mahommed Saki.

M. V. Lunkar, head Pundit on the Shanscrit and Bengalee languages at Fort William, has ready for the press in Bengalee, *A General History of the Hindoos, from the earliest ages to the present time:* compiled from Oriental authorities, and particularly from Shanscrit records. He is also preparing for the press, in the same language, *A View of the Manners and Customs of the Hindoos*, as they now exist; in which many popular practices are contrasted with the ancient observances prescribed by the Vedas.

NORTH AMERICA.

It has been recently ascertained, that the Mammoth, or American Elephant, was a herbivorous animal. In digging a well in Wythe-county, in Virginia, after penetrating about five feet and a half from the surface, the labourers struck against the stomach of a Mammoth, the contents of which were in a state of perfect preservation, consisting of half masticated reeds, twigs, and grass, or leaves.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon preached at Christ Church, Bath, on Wednesday, February 26, 1806. By the Rev. Charles Daubeny, Archdeacon of Sarum. 1s. 6d.

Two Apologies; one for Christianity, in

a Series of Letters, addressed to Edward Gibbon, Esq. the other for the Bible, in Answer to Thomas Paine. To which are added, two Sermons, and a Charge in Defence of revealed Religion. By Richard Watson, D.D. F. R.S. Lord Bishop of Landaff, and Regius Professor of Divinity in the University of Cambridge. 9s. 8vo.

Scripture Views of Strife and Contention, exhibited in an Essay upon Proverbs xvii. 14. By the Author of the Dissenters appeal against the Attacks of the Rev. Rowland Hill.

Expository Discourses on the Book of Genesis, interspersed with practical Reflections. By Andrew Fuller. 2 vols 10s.

An Historical View of Christianity, containing select Passages from Scripture; with a Commentary of the late Edward Gibbon, Esq. and Notes by the late Lord Viscount Bolingbroke, Voltaire, and others. 4to. 12s.

MISCELLANIES.

A Short Account of the Disease in Corn, called by Farmers the Blight, the Mildew, and the Rust. By Sir Joseph Banks, Bart.

Observations on English Architecture, military, ecclesiastical, and civil. By the Rev. James Dallaway, M. B. F. S. A. 12s.

A Collection of Architectural Designs, for Mansions, Casinos, Villas, Lodges, and Cottages, in the Greek, Gothic, and Castle Styles. By James Randall, Architect. 4to. 2l. 12s. 6d. folio, 3l. 12s. 6d.

The Modern Plutarch, or universal Biography; including authentic Memoirs of distinguished public Characters of all Nations, living and recently deceased. Under the immediate direction of several eminent literary Gentlemen. Vol. I. foolscap 8vo. 6s. 6d. boards.

Lives of Cardinal Aberoni, and the Duke of Ripperara, Minister of Philip V. King of Spain. By G. Moore, Esq. 2 vols. 7s.

Select Passages from the Diary of the late John Blackadder, Esq. to which is prefixed an Account of the Life and Parentage of the Writer, and Preface by the Rev. John Newton, Rector of St. Mary Woolnoth. 4s.

The whole Law relative to the Duty and Office of a Justice of the Peace. By W. Williams, Esq. With great Improvements.

Engravings, with a descriptive Account in English and French, of Egyptian Monuments in the British Museum; collected by the Institute in Egypt, under the Direction of Bonaparte, and surrendered to the British Commander in Chief, Lord Hutchinson, by General Menou. No. 3. 1l. 1s.

The Temple of Truth, or the best System of Reason, Philosophy, Virtue, and Morals, analytically arranged. 8s. 8vo. bds.

On the Invasion and the Cruelties inflicted on myself, now an Officer in his Majesty's Service, who was almost three Years confined in a French Prison, giving an Account of my Sufferings and Escape. By Thomas O'Niel. 5s.

The Vaccine Contest; or, "Mild Humanity, Reason, Religion, and Truth, against fierce unfeeling Ferocity, overbearing Insolence, mortified Pride, false Faith, and Desperation;" being an exact Outline of the Arguments and interesting Facts adduced by the principal Combatants on both Sides, respecting Cow-Pox Inoculation; including a late official Report on this Subject, by the Medical Council of the Royal Jennerian Society. By William Blair. 2s, 6d.

An Examination of the British Doctrine which subjects to Capture a neutral Trade not open in Time of Peace. 5s. 8vo.

An Inquiry into the State of the Nation at the Commencement of the present Administration. 5s. 8vo.

Christian Politics; containing a View of civil Government in its Influence on Virtue and Happiness, chiefly from the Relation it bears to Liberty and Property. By Ely Bates, Esq. 8vo. 9s.

War as it is, and the War as it should be; an Address to the united Administration, urging the Necessity of a new Species of Warfare, and a new Basis for a Treaty of Peace. By a true Englishman.

Neutral Rights asserted and Vindicated, in an Examination of the British Doctrine which subjects to Capture a neutral Trade not open in Time of Peace.

Observations on the Plan of training the People to the Use of Arms, with Reference to the subject of Sunday Drilling. By Thomas Gisborn, M. A.

Reflections on Christian Liberty, civil Establishments of Religion, and Toleration. By Robert Robinson. 1s. 6d. 8vo. sewed.

Travels, after the Peace of Amiens, throughout France, Switzerland, Italy, and Germany. By J. G. Lemaistre, Esq. 3 vols. 8vo. 1l. 4s.

Notes on the West Indies, written during the Expedition under the Command of the late General Sir R. Abercromby; with Observations on the Island of Barbadoes, the Settlements on the Coast of Guinea, and the Creoles and Slaves of the Western Colonies, and the Indians of South America. By G. Pinckard, M. D. 3 vols 8vo. 1l. 10s.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSION IN BENGAL.

The fifteenth number of the periodical accounts of this mission has recently been published. It is prefaced by some remarks on the providential dispensations which have attended the undertaking, and which unquestionably appear to be deserving of notice. We were particularly struck with the observation that the time when God was pleased to vouchsafe a prospect of success to the missionaries, was that "in which his holy word began to be published in the language of the natives." "That was the honoured period from whence their prosperity was dated."

A list is subjoined of the persons who had been baptized by the missionaries previously to the close of the year 1804, by which it appears that forty-one Hindus had embraced Christianity. Two of these had been ordained ministers: six had been suspended or excluded on account of ill conduct, and three or four more are represented as doubtful characters. Among the converts are six Brahmans. This list, however, it is stated, does not include all to whom the labours of the missionaries had been useful; but merely those who had joined the Baptist Church.

The following observations appear to us particularly important, as tending to confirm our faith in the Christian Scriptures, and in the divine origin of that religion which they inculcate.

"As the particulars of this work have arrived, they have given a kind of new interest to several things in the apostolic writings, and tended to confirm us in the leading doctrines which we have received. The effects of Christianity, as they appear in a country where it has been long established, and one in which it has been entirely unknown, though alike in substance, yet must needs be attended with circumstantial differences. Hence we read of many things in the history of the first churches which are less applicable to us than they were to them. Such are cases of unbelievers deserting their husbands, or putting away their wives; cases of men who prior to their believing had more than one wife; warnings against eating things sacrificed to idols; christian worship (being on a day disregarded by the country in general) attended to by few others than believers; christian morals not only unaided, but counteracted, by custom and general opinion, &c. &c. On such subjects the New Testament seems to us rather an obsolete book, written for other times. But the work in which our brethren, and all who labour with success among the heathen, are engaged, places them in the midst of such things, and renders the apostolic directions concerning them highly interesting.

"And, if a similarity of situation enables us to read some things in the apostolic writings with new interest, much more will the observations of other things, in which Christianity is *the same in all ages and places*, tend to confirm our faith. It produces the same honourable thoughts of the only true God, and of Jesus Christ whom he hath sent; the same lowly conceptions of ourselves; the same dependance upon Christ alone for acceptance with God; the same fear of dishonouring God; the same gentleness, kindness, meekness, and good will to men; and the same spirit of love to the brethren.

"We cannot speak of these effects in the christians of Hindustan, as existing in such a degree as we could wish, nor as unaccompanied with many faults. Yet comparing them with what they were, and what the rest of their countrymen still are, the change is great and manifest. If the apostle could say to the Corinthians, notwithstanding the evils which were found amongst them, 'Such *were* some of you, but ye are *washed*, but ye are *sanctified*;' we trust we may say the same of the Hindus.

"When we see these effects in a people who were notorious for almost every species of wickedness, it affords no slight proof of the doctrine which has produced them being the same for substance as that which was taught by Christ and his apostles. If every seed brings forth its own body, that which produces the same fruit must itself be in the main the same doctrine. Nor ought we to overlook the effects which it produces in unbelievers as well as in believers. The same spirit of hatred and bitter persecution, which was excited by the gospel in the early ages, is now manifest in that inoffensive race of men, as they have been commonly accounted, the Hindus. Were it not for the protection of the British and Danish laws, there is reason to fear that both

the christian natives and the missionaries, would be murdered."

The latest accounts of the mission which appear in this report are dated in October last. During the preceding five months the missionaries had baptized fifteen more Hindus and three Europeans, and there were besides nine or ten of whose conversion they had hope. "One of those baptized had for many years been a Byraggee at Calcutta, and lived entirely upon his holiness, or rather on the gains of it. He once visited the temple of Zugunnat'h Khetre, the grand resort of the pilgrims. The lord of the district offered him land, if he would reside there; but he replied, that without Gunga water, it was impossible for him to live. This great man, by way of respect, clasped him round the neck, and seated him by his side, in the public assembly. Yet, to the heart of this devotee of Gunga, we have reason to believe that the gospel has found its way. He gave up his livelihood, threw his byraggee books into the river, and hung up his image (of Zugunnat'h, I believe) in a tree; and last Lord's day week he was baptised. His name too is *Zugunnat'h*, (pronounced Jaggernaut'h.) I heard that since his baptism, being one day short of fuel to boil his rice, he, by the advice of his wife, took down the poor image out of the tree: and cleaving it in two, with one half of it he dressed his dinner in the most comfortable manner imaginable."—"Krishno" (the native minister) it is added, "seems indefatigable in his labours at Calcutta."

The missionaries have opened several schools in different parts of the country for the instruction of the natives, one at *Arendah*, another at *Beshoodry*, and another at *Lokphool*, all taught by native Christians, who are likewise endeavouring to extend the knowledge of Christianity among their brethren. Near *Malda* are several schools containing between one and two hundred scholars. At *Cutwa* on the Ganges, seventy miles from Serampore, one of the missionaries has taken his station, and has established a school. At *Dinagepore* another missionary is stationed who also superintends a school. One of the native ministers is employed in preaching to the natives at *Soolsaugur*. And a missionary is about to be placed in the district of *Jessore*, in which several schools have already been opened under the care of native Christians. The missionaries have also made excursions as far as *Tomlook* and *Dhacca* "to make known the way of life." "The natives in general, whither they went, paid great attention, and manifested great eagerness to obtain pamphlets."

The translating and printing of the Scriptures in the native languages are stated to proceed as fast as possible. The third volume of the Bible in Bengalee is finished, and a second edition of the New Testament is nearly complete. Besides this an edition of 10,000 copies of a select portion of the Bengalee New Testament was printing for distribution. The missionaries had begun to print part of the New Testament in the Mahratta language. The same types (the Nagree) will do for the Hindoostanee Bible. They were also beginning to cut a fount of Orissa types in order to print all or a part of the Testament in that language.

The four missionaries who went hence about two years ago had joined the mission.

In a future number we shall insert some extracts from the journals of the missionaries.

MISSIONS OF THE UNITED BRETHREN.

In the forty-fourth number of the periodical accounts of these missions, we find some very interesting details.

It appears that the proprietors of several estates in JAMAICA have encouraged the Brethren to visit their negroes, and to communicate instruction to them. The number they are now permitted to visit is increased to eight. The negroes are said to manifest considerable eagerness to avail themselves of this privilege; but hitherto the progress of the mission has been slow. It has subsisted on two estates in the island for about fifty years, but the whole number of negroes baptized by the brethren during that time only amounts to 938. A few extracts from the report will now be given.

1804, *January* 15.

"Brother Howell visited the negroes on Elim estate. As soon as he entered the negro-town, the negroes began to call out, "There comes massa, there comes massa," with evident tokens of joy; and, without asking whether he would preach to them, they assembled at the usual place, made the needful preparations, and took their seats. The missionary was quite enlivened by this agreeable reception, and spoke to them, with a warm heart, of the great love of our Saviour, and his desire to receive and save poor sinners. In returning, he visited on Two-mile-wood estate, where he found many of the old baptized

negroes in a very happy state of mind, declaring their love to, and faith in Jesus, and their desire to depart and be with Him. In the evening, there was an after-celebration of Epiphany at Bogue, when one adult was received into the congregation, and three were added to the candidates for baptism. A very numerous and attentive auditory was present, gathered together from different estates, and we hope, not without blessing.

"February 27th, we received a letter from the proprietor of Peru estate, in which he gave his cordial assent to a plan submitted to him, for making a further trial to preach the gospel to his negroes, and expresses his best wishes for its success.

"In the Easter week, we received a letter from the attorney on Elim estate, stating, that the proprietor had given directions for every accommodation to be made, in order to furnish the negroes with an opportunity of hearing the gospel, and being instructed in the Christian religion; to which he added, that he himself felt great satisfaction in being able to promote so laudable an undertaking.

"We have had many solemn opportunities of late, by occasion of frequent funerals, to address the negroes here on the necessity of conversion, and pray that it may be made a means of rousing them from that carnal security, in which most of them appear to be, and of inspiring them with a desire to seek the Lord, while he may be found.

"May 6th, Brother Howell met our negroes at the house of Lea, at Elim, where hitherto the meetings have been kept, and told them, that next Sunday, according to the arrangements made by their kind master, he should meet them in the hall of the great house, into which the attorney, seconding the views of the proprietor, had ordered benches to be put, for the accommodation of the hearers. They all expressed their thankfulness, and we met accordingly on Sunday the 13th. When Brother Howell arrived, he found a large company, seated partly on benches around the hall, and partly, for want of room, on the floor. After addressing the Lord in fervent prayer, that he would be graciously pleased to bless us, whenever assembled in this place, by a perception of His presence, and grant that the word of the cross preached here might produce abiding effects in the hearts of the hearers, Brother Howell delivered a discourse on the words, "*O give thanks unto the Lord, for He is good, and his mercy endureth for ever.*" The orderly appearance of the negroes, and their devout behaviour and attention, filled us with a believing hope, that He will hear and answer our prayers.

"On the 7th November, after a discourse on the text of the day ("*Rejoice in the Lord alway, and again I say, rejoice!*"), we called to mind, with gratitude to God, the arrival of the first missionaries from the Church of the Brethren in this island, on this day, fifty years ago. Though we cannot exult over a very abundant harvest of souls, which these fifty years have produced, nor even over present prospects, we find, nevertheless, abundant cause of gratitude to the Lord, for his having preserved a seed in Jamaica also, which, in his own good time, may grow up into a rich harvest. The word of the cross has, in many striking instances, been the power of God unto salvation. After the preaching, we had a blessed participation of the Holy Communion.

"On the 24th, notwithstanding the heavy rain, the negroes assembled cheerfully at the chapel, in the evening, to celebrate the birth of our Lord and Saviour, and to bring Him our humble thanks for this manifestation of His love to the wretched human race.

"On the 25th, in the evening, a still larger company assembled, and listened with much apparent devotion to a discourse on the words: "*In all things it behoved him to be made like unto his brethren.*" We have never had a more numerous assembly here, and hope that the word spoken was not in vain."

The accounts from the Missionaries on the coast of LABRADOR are highly gratifying. Their indefatigable labours have at length, through the divine blessing, been productive of the happiest consequences to the Esquimaux. They write to the following effect from *Hopedale*: "When our Esquimaux returned from their summer places, in 1804, we found that they had not only been preserved from sinful practices, but that the work of the Holy Ghost had made farther progress. They had become better acquainted with their own depravity, and their wretched state without Christ, which made them cry to him for mercy; and by his grace their hearts were filled with joy and comfort in believing. Out of the abundance of their hearts, their mouths spake of the love and power of Jesus, by which a very serious impression was made on all the people, and all longed to be made par-

takers of the same grace. This fire of the Lord's own kindling, spread so rapidly among them, that in a short time all the adults began most earnestly to seek after peace with God. We had daily visits from our people, who came either to ask what they should do to be saved, or to tell us what the Lord had done for them. With what joy and astonishment did we perceive how powerfully the Holy Spirit explained to them the things of God, the meritorious sufferings of our Saviour, and the efficacy of his precious blood to cleanse from sin, by which they were made cheerful and happy. In short, there is a small congregation of believing Esquimaux at Hopedale, blooming like a beautiful rose; and as all their happiness is founded upon the merits of their crucified Redeemer, our joy is not mixed with the same fear and anxiety as formerly, but we rejoice in truth over a genuine work of God. 'Not unto us, O Lord! not unto us, but unto thy name be all the glory'."

At the settlement of *Nain*, similar effects of divine grace have been witnessed. "The Lord himself has kindled a fire by which the hard hearts of the Esquimaux, harder by nature than the rocks they inhabit, and colder than the frozen ocean around them, have been melted and softened." Two youths belonging to this place, remarkable for their wickedness, had gone to Hopedale, "where they heard the conversation of their converted countrymen with surprise; and the prayers of the mother of one of them, that the Lord would have mercy on her son, pierced him to the heart. Both were subdued by the grace of Christ; and they who had lately made a mockery of the tears shed by such as were affected by the Gospel, began themselves to weep and mourn over their own lost condition. They cried aloud to Jesus for mercy, and were powerfully convinced that the change wrought in them was not the work of man, but of God. On their return to *Nain*, they related, with an ingenuousness never before known among the Esquimaux, how the Almighty power of Jesus Christ had awakened them by giving them a proper sense of the wickedness of their ways, and caused them to resolve to turn in truth to him as their Saviour. Now they began to speak to their countrymen here of the necessity of a thorough conversion of heart." And their conversation was attended with the happiest effects.

From Okkak, the third settlement of the brethren on this coast, similar accounts have been received. "Our merciful Lord has heard your and our prayers in behalf of the Esquimaux, and begins to give us fresh proofs of his wonder-working grace in their hearts, so dark and perverse that we fall down adoring at his feet. The fire kindled at Hopedale has spread even to this cold and dreary region. You know how shy and reserved the character of the Esquimaux is by nature; but it has pleased the Lord to burst the bars and fetters by which they were held captive. They now come of their own accord and confess their sins with true sorrow of heart, so that now we have only to direct them to our merciful Saviour for forgiveness and deliverance."

It is stated that a good many Esquimaux, both in the neighbourhood and from a distance, were much struck with what had taken place, and with what they had heard at these settlements, and expressed a determination to go and settle at one of them, that they might be converted.

The schools at all the settlements are represented as in a flourishing state, and the children who attend them are said to have experienced, in a measure, the same grace which has been vouchsafed to their parents.

The number of Esquimaux living under the care and instruction of the Missionaries at the end of the year 1804, was as follows: at *Okkak* 72, at *Nain* 72, and at *Hopedale* 77.

Agreeable accounts have also been received from the settlements in GREENLAND. "It has pleased the Lord to bless all our Greenlanders with a revival of the work of his Holy Spirit, and with renewed grace; so that several, who had given the Missionaries much pain, were truly converted to God, and began to delight in, and walk worthy of the Gospel."

The accounts from the *Wabash*, in NORTH AMERICA, are of a less pleasing kind. The Indian chief, who was the protector of the mission having died, the Indians shewed a most savage disposition, threatening to kill the Missionaries, and killing their cattle before their eyes. Such, in short, is the alarming nature of their situation, that it is intended to recal them, and wait a more favourable time for attempting a settlement there. "Drunkenness, promoted more than ever by the traders, is the cause of most of those formidable hindrances which present themselves to the promotion of the Gospel among the Indians, both in North and South America."

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, the 7th inst. this society held their second annual meeting, which was very numerously and respectably attended. The Right Hon. the President read a very interesting and satisfactory report, to which were subjoined some valuable extracts of correspondence. These have since been printed, and may be had by subscribers, *gratis*, on application at the Society's Depository, No. 19, Little Moorfields. Our next will contain an abstract of the report. In the mean time, we are happy to inform our readers, that this excellent institution has extended its beneficial influence very widely during the last year, and that its funds and resources have considerably increased.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

At the close of the last month there appeared in the Moniteur, the French official paper, an *exposé*, evidently the production of the government, in which they profess to give information that may be relied on, relatively to the state of Europe. It commences with announcing that England has declared war against Prussia; and then proceeds in a tone of affected disinterestedness, to point out the impolicy of this measure, as it respects England. In the next place, we learn, that the Grand Pensionary of Holland, M. Schimmelpenninck, has lost his sight. A grave discussion then ensues as to who shall succeed him, and what shall be the future constitution of Holland. The result is, that changes must take place, and an opinion is expressed that "a good and prudent monarchy," can alone insure the happiness of that country. The investiture of Prince Joachim Murat with the duchies of Cleves and Berg is then mentioned, as giving France an advantageous point of contact with Holland. A paragraph follows, in which Switzerland is charged with being little more than a warehouse for English goods, and the evil is attributed to the Landamman as its cause. The French army, it is stated, have seized to the amount of many millions of English merchandize. These splenetic observations are probably only preparatory to the absorption of Switzerland into the French empire. They have led, in the mean time, to vigorous measures for the exclusion of English manufactures. The occupation of the mouth of the Cattaro by the Russians, is dwelt upon as an outrage offered to Austria; and it is affirmed that *Austria will* cause them to be delivered up to France, without the necessity of French interference. We may fairly presume, however, that the confidence in the exertions of Austria, which is here expressed, is stronger than Bonaparte really feels; for, it is added, that in the mean time orders are given that Brannau should not be restored, but should be garrisoned and strengthened; that the army returning to France should halt; and that the German prisoners of war who were to have been sent back should be detained. Russia is then spoken of as having abandoned all hope of effecting any thing against France. "The illusion with respect to her has vanished. France is more capable of conquering Russia, than Russia is of conquering France." No person it is added, will now be able to form a fourth coalition. Naples is said to be entirely conquered, and Sicily is threatened with an attack. The Ottoman Government is represented as rejoicing in the victory of Austerlitz, and in the vicinity in Dalmatia of the French, *the only power interested in protecting her*. The whole of the paragraph respecting Turkey seems framed with a view to sow dissensions between Russia and the Porte, and to induce the latter to fraternize with France.

Such is the *exposé* which has just been published under the directions of Bonaparte. Its gross falshood it were superfluous to point out. A similar exhibition of *truths, in order to obviate the effects of false reports*, will continue to be published in the Moniteur once every month. It will prove an easy and convenient mode of indicating to the vassal powers by which France is surrounded, both the Emperor's intentions with respect to them and their states, and the light in which he wishes occurrences to be represented and regarded.

The Moniteur has also detailed a speech, delivered to the Legislative body on the occasion of presenting the project of finance, which exhibits a singular proof both of the

profligacy of the French Government, and of the complete despotism which it maintains over public opinion. For the orator charges England with precisely the same views and intentions, which any sober unprejudiced man would have attributed to France; while France is spoken of as the assertor of the rights of nations, the avenger of the threatened liberties of Europe.—England, it is affirmed, had formed a plan of universal dominion. To accomplish it she abrogated the laws of nations: so that good faith between sovereigns has vanished; and the observance of deference and good will during peace, moderation in war, independence of neutral nations, and respect for their property and territory are no more. France has checked the scourge that threatened Europe, and constructed a vast system to remedy the existing evils. To the mass of English oppression it will be necessary to oppose such a confederacy as can defend the liberties of Europe without alarming them. "This *pious* league" will it is true be calumniated, but Europe will soon be convinced that it is necessary to its safety.—When such bare-faced perversions of truth can be published in a country like France, without the risk of contradiction, the Government must be regarded as possessing an unlimited power over the public opinion, and as capable therefore of producing any impression which may be favourable to its designs*.

Admiral Villeneuve, who commanded the French fleet at Trafalgar, and who was lately sent back to France, was found dead in the chamber of an hotel in which he slept in his way to Paris, pierced with five wounds. Little doubt can be entertained of his having shared the fate of Pichegru, Toussaint, and Captain Wright.

The Court of Vienna is said to have granted a passage to the French troops through the Austrian dominions into Dalmatia, in order to drive the Russians, if possible, from the Cataro. In the mean time Russia adopting, and indeed extending the English principle of blockade, has prohibited the importation not merely of warlike stores but of provisions into all the ports and havens on the right and left of the Adriatic, whether belonging to the French or to neutrals. This is a seasonable comment on the English doctrine respecting neutral rights.

The kingdom of Naples, notwithstanding the vaunts of Bonaparte is not yet wholly subjugated. The Prince of Hesse still maintains the fortress of Gaeta against his forces. Had the commanders and the people of the other nations of Europe manifested equal firmness and fidelity with this prince and with the people of Calabria, they might have been spared the humiliation and the wretchedness of seeing a foreign usurper exhausting and oppressing their country, and trampling on the necks of their kings. The throne of Naples is conferred on Joseph Bonaparte.

The King of Prussia has commenced hostilities against Sweden, by ordering his troops to advance and take possession of Lauenburgh, where the Swedes were cantoned. In consequence of this movement a skirmish took place, in which a few men fell on both sides. The Swedes have retired into Pomerania. In consequence of this affair an embargo has been laid in Sweden on all Prussian ships, and the river Oder has been blockaded.

Notwithstanding the unwearied efforts of Bonaparte to excite disputes between the Russians and Turks, these powers seem fully disposed to maintain inviolate their relations of amity with each other.

Great preparations are said to be making by the French for the conquest of Sicily. A number of English troops have been disembarked on that Island for its defence.

The latest accounts from the Continent represent the Court of Prussia as very desirous to alter its policy with respect both to this country and Sweden. The annihilation of the Prussian commerce must be the inevitable consequence of persisting in hostilities against this country; and great discontents have been therefore excited in every part of Prussia, and have even been loudly expressed. Nor is it the mercantile body alone who feel themselves aggrieved. The military are said very generally to reprobate the perfidious and pusillanimous conduct of their own cabinet. The force also which the Russians have collected on the frontiers of Poland is large, and may justly excite the fears of the Prussian Monarch. He is

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* A remarkable instance of the height of extravagance to which French adulation is now carried, was lately furnished by Cambaceres, the Arch Chancellor, who after detailing Bonaparte's arrangements to the Senate, observed, "Such is the *profound* basis on which his Majesty wishes to establish the great political system, *the idea of which was inspired into him by Divine Providence.*" The author of this blasphemous observation, as might be expected, is known to be a decided atheist.

said to have dismissed Haugwitz who was his great adviser during the whole of the late transactions, which have not only disgraced Prussia in the eyes of Europe, and involved her commerce in ruin, but have reduced her almost to a state of vassalage on France; and symptoms are said to have appeared of an intention to revoke his hostile edicts. We trust that no reliance will be placed upon any such dubious demonstrations of repentance.

EAST INDIES.

We have much satisfaction in announcing, that peace has been definitively concluded in India between the Company and Scindea, and that complete tranquillity is likely soon to be restored in that quarter.

NORTH AMERICA.

The violent party in America have so far succeeded in their views, as to carry a resolution in Congress prohibiting, after the 15th of November, 1806, the importation of certain articles of English manufacture into the United States, pending the present disputes between them and Great Britain. This resolution, which if Great Britain should act with sufficient firmness, is not likely to be long persisted in, gave rise to long and warm debates in the legislative assemblies. Mr. *Randolph*, who may be considered as the leader of the moderate party, made a speech on the occasion, which has been republished in this country, with an able introductory comment by the author of "War in Disguise." We recommend both to the serious perusal of every man who feels an interest in the momentous question which is now at issue relative to neutral rights; a question, we are persuaded, which involves in a far greater degree than is generally supposed, the maritime greatness, and consequently the safety and independence, of this country. We shall not deem any apology necessary for inserting a few extracts from this speech, which will be found to confirm the view given in a former number of the injustice of the American claims.

"What is the question in dispute? The fair, honest, useful trade that is engaged in carrying our own productions to foreign markets, and bringing back their productions in exchange? No: it is that carrying trade which covers enemy's property." And, "for this mushroom, this fungus of war, a trade, which, as soon as the nations of Europe are at peace, will no longer exist, the spirit of avaricious traffic would plunge us into war." Besides, "How far is it politic in the United States, to throw their weight into the scale of France at this moment; to aid, from whatever motive, the views of her gigantic ambition, to make her mistress of the sea and land, to jeopardize the liberties of mankind. You may help to crush Great Britain, you may assist in breaking down her naval dominion, but you cannot succeed to it. Take away the British navy, and France to-morrow is the tyrant of the ocean. You may then expect a new code of maritime law, a naval despotism unchecked and unqualified, and where will you look for redress?" "I declare, for one, that I will not go to war for this carrying trade," "this fraudulent protection of belligerent property under your neutral flag." "I will agree to pass for an ideot, if this is not the public sentiment, and you will find it to your cost, begin the war when you will." "What is the situation of Great Britain? Contending, not for the dismantling of Dunkirk, for Quebec, or Pondicherry, but for London and Westminster—for life. Her enemy, violating, at will, the territories of other nations, acquiring thereby a colossal power that threatens the very existence of her rival. But she has one vulnerable point, which she covers with the ensigns of neutrality. She draws the neutral flag over the heel of Achilles. And can you ask that adversary to respect it at the expence of her existence? And in favour of whom? An enemy, who respects no neutral territory in Europe, and not even your own."

The cause which Mr. Randolph advocates is likely to gain ground in America, in consequence of its being understood, that the government of the United States has transmitted to Bonaparte two millions of dollars, in order, as is alleged, to induce him to avert the threatened hostility of Spain, and to prevail with that power to make a cession of the Floridas to America. This transaction has excited much dissatisfaction, and is represented by the American oppositionists as highly disgraceful and pusillanimous on the part of the government; at the very moment too, when they are assuming towards Great Britain an aspect of menace and hostility, on account of injuries of a far more dubious character than those which have been inflicted by Spain.

GREAT BRITAIN

SLAVE TRADE.

WE have at length the happiness of being able to acquaint our readers, that some progress has been made in diminishing the enormous extent of that traffic in human flesh and blood, which for so long a time has continued to be "the disgrace of Great Britain and the scourge of Africa." A Bill has passed both Houses of Parliament and has received the royal assent, by which it is calculated that the abolition of nearly two-thirds of the British Slave trade has been effected. This act has three objects. It gives effect to the order in council prohibiting the importation of Slaves into the colonies conquered by his Majesty's arms during the present war. It prohibits the importation of slaves into foreign colonies, whether hostile or neutral, by British subjects. It prohibits the carrying on, or assisting any foreign slave trade by British subjects, British capital, or the use of British ports. Its operation will commence in a month from its passing into a law.

We very sincerely congratulate our readers on this important enactment, by which the annual export of 22,000 human beings from the coast of Africa is supposed to be prevented. It is no less a subject of congratulation that the principal members of his Majesty's present Government have manifested a cordiality in the prosecution of the grand object of TOTAL ABOLITION, which must greatly exalt them in the estimation of every friend of that righteous cause. Both Lord *Grenville* and Mr. *Fox* have declared *that they feel this question to be one which involves the dearest interests of humanity, and the most urgent claims of policy, justice, and religion; that should they succeed in effecting it, they would regard that success as entailing more true glory on their administration, and more honour, as well as advantage on their country, than any other transaction in which they could be engaged.*

This being the view in which this momentous subject is regarded by the leading characters in the cabinet, we may confidently look forward to the adoption of ulterior measures, which shall put a final period to this dreadful evil.

PARLIAMENTARY PROCEEDINGS.

MR. Paul has exhibited articles of impeachment against the Marquis Wellesley for his conduct while Governor General of India. The chief grounds of charge were the Marquis's profuse expenditure of the public money on objects of mere pomp and ostentation, his unjust and oppressive conduct towards some of the native powers, and his systematic violation of the provisions of the acts of Parliament relative to India, and of the orders of the Court of Directors. Mr. Paul, however, appears to have been precipitate in preferring his charges before he had sufficiently arranged his proofs, and to having acted unadvisedly in other respects; and he has in consequence involved himself in considerable difficulties. The greatest difficulty he seems likely to encounter, is the opposition of his Majesty's Ministers, who seem indisposed to promote any inquiry respecting the Marquis Wellesley's administration. This is a circumstance which, for our parts, we cannot but seriously regret; for whatever may be the real merits or demerits of the noble Marquis, and we are not willing to prejudge them, surely the claims of justice require that when grave charges are preferred against public functionaries, they should not lie stifled by the weight of ministerial influence. It is an additional reason for inquiry in the present instance, that twenty-nine of the thirty Directors who have managed the affairs of the India Company during the last three or four years, have concurred in the opinion that the conduct of the Marquis Wellesley was highly blameable, and deeply injurious to the interests of the Company.

The Additional Force Act, which required every parish to find a certain number of men for the army or to pay a fine, has been repealed after much warm debate. In one

division which took place, the numbers were 235 for, and 119 against it.

Sir John Newport on opening the Irish budget stated the Irish exports to have increased during the last year. A loan of two millions for that country has been negotiated at £4. 17s. 3d. per cent. The sum to be raised by taxes is £.280,000. The proposed taxes are, a duty of 3s. 6d. per cwt. on brown sugar, and of 20 per cent. on tea under 2s. 6d. per lb. together with some alterations in the duties on stamps, distilleries, and malt, and some improvements in the mode of their collection.

The duty on pig iron proposed by the Chancellor of the Exchequer, and which was expected to yield half a million annually, has been abandoned, on account of the inconvenience and injury which it was proved would result from it. This disposition on the part of Government to listen to the public voice, cannot be too highly commended. Lord *H. Petty* has announced his intention of substituting a tax, by way of licence, on all who brew their own beer; exempting however from the operation of the tax, all who are not assessed for window lights, all children under ten years of age, and all the lower orders of the labouring poor.

The House of Commons have voted to the family of Lord Nelson £.5000 per annum, and £.120,000 to be laid out in the purchase of a house and land to be annexed to the family for ever.

On the 14th inst. Mr. Jeffery brought forward his charge against Lord *St. Vincent* for mal-administration of the navy while in office, and proposed a committee of enquiry. The motion, however, was negatived, and another substituted in its place, approving of his Lordship's conduct.

A Bill for the relief of insolvent debtors has passed the House of Lords. Its operation is not to extend lower down than the 1st of February last.

Some slight modifications have been introduced into the Property-tax Bill, but the clause allowing abatements to persons of moderate fortunes having families, is taken away.

Lord *H. Petty* has brought forward a Bill for appointing commissioners, who shall not be members of Parliament, to examine and check all public accounts. He stated, that there were at this moment arrears of accounts to the amount of upwards of 450 millions unaudited, chiefly in the military, but also in the naval department. Many accounts of the American war were not yet passed, and most of those of the last war were wholly untouched. This measure must give general satisfaction.

NAVAL INTELLIGENCE.

The report of another French squadron having been seen in the West Indies appears to have been unfounded. Admiral Duckworth's squadron has returned to England with all its prizes, except one, the Brnave 74, which foundered at sea. The crew was happily saved.

On the 13th March, a part of Sir J. B. Warren's fleet, consisting of the London of 98 guns, and the Amazon frigate, fell in with the Marengo, commanded by Admiral Linois, of 80 guns, and 740 men, and the Belle Poule of 40 guns and 320 men, (the vessels which have committed so many depredations in the East Indies,) and captured them both. Admiral Linois is among the wounded. Our loss was 14 killed, among whom were two officers, Lieut. Seymour of the navy, and Lieut. Prior of the marines, and 27 wounded. The loss of the enemy was 65 killed, and 80 wounded.

Upwards of 500 Prussian vessels are said to be now detained in our ports, and their number is daily increasing. Letters of marque and reprisal, it is said, are about to be issued against Prussia, but the embargo on ships belonging to Hamburgh and Oldenburgh has been taken off.

One of the French squadrons which visited the coast of Africa, has taken and destroyed upwards of twenty ships, chiefly slave ships, which were trading on the coast.

All the bullion sunk in the Abergavenny East Indiaman has been recovered.

The squadron under Jerome Bonaparte had taken two transports. The soldiers on board were put into a frigate of 38 guns, the Volontaire, and sent to the Cape, where, finding the place in possession of the English, she struck her colours, and was taken possession of without firing a gun.

A considerable number of French and Spanish vessels of war and privateers have been captured by our cruizers. In the East Indies, however, several valuable merchantmen have been taken from us.

DOMESTIC INTELLIGENCE.

The trial of Lord Melville for high crimes and misdemeanors, commenced in Westminster Hall on the 29th of April. The impeachment was conducted chiefly by Mr. Whitbread who opened the charges, assisted by the Attorney and Solicitor-

General, Mr. Best, and Mr. Giles. On the 10th inst. the evidence for the prosecution closed, and was summed up by Mr. Romilly. Mr. Plomer and Mr. Adams were then heard in behalf of Lord Melville; and were answered by Mr. Whitbread, who finished his reply on the 16th. The Lords resumed the consideration of the subject on the 28th instant.

His Majesty has issued a Proclamation for a new copper coinage of 150 tons of penny pieces, 427 tons of halfpenny pieces, and 24 tons of farthings.

On the 12th inst. was laid, at Hallybeer, near Hertford, the first stone of the college to be erected there for the education of young men intended for the Company's civil service in India.

Mr. *Robert Adair* is appointed ambassador to the court of Vienna.

DEATHS.

At Exmouth, Devon, whither he went for the recovery of his health, the Rev. George Davidson, vicar of Staindrop and Cockfield, co. Durham.

At the residence-house in Southwell, the Rev. Francis Herbert Hume, M. A. 1776, of St. Alban-hall, prebendary of the collegiate church of Southwell, and rector of Carlton and Warsop, Notts.

At Leeds, after a short illness, which terminated in a pleuritic fever, aged 27, the Rev. Peter Thomson, minister of the Scotch church in Leeds.

In his 76th year, at Talgarth, co. Brecon, of which he had been curate 47 years, the Rev. John Morgan, rector of Llanelliac, Wales.

At the village of Grescuthen, near Cockermouth, Cumberland, Miss Mary-Anne Ross, daughter of Mr. John Ross, when the family were about to retire to rest, suddenly fell from her chair, and instantly expired.

Dropped down dead, while fastening his street-door, about 11 at night, Mr. Beale, a respectable grocer, in Coventry-street, Hay-market; whose only son died in the same manner, and at the same hour, about four months ago.

In consequence of her clothes catching fire, on the 15th, Miss Littlewood, aged 13, only daughter, of Mr. L. of Lamb's Conduit-street.

ANSWERS TO CORRESPONDENTS.

PATER; N. G.; and A SELF-OBSERVER, will appear.

A CHURCHMAN; S. C. W. jun.; D. B.; G. M.; W. W. SERGIUS; P——. TH.; A FRIEND TO THE LIVING; S. W.; SOCIETAS; C. O. T.; CHARTOPHYLAX; and A CONSTANT READER; are under consideration.

We ought to have told NEMESIS, that a second perusal of his paper convinced us that the insertion of it with a view to the solution of his difficulty was unnecessary; as two lines would suffice to explain it. In James i. 2. the word 'Temptations,' signifies afflictions or sufferings for the sake of Christ; whereas in the Lord's prayer it means allurement to evil.

Persons who send articles of intelligence for insertion, ought to send them before the 15th day of the month if they would avoid disappointment.

BENEVOLUS; and Omicron Micros have been received. The papers of the latter are returned agreeably to his directions.

ERRATUM.

PRESENT NUMBER.

Page 292 to 308, running title for *elements* read *principles*.